

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## Our Beloved

### "Intellectuals" Again!

*Christian Life* Presents More "Evangelical" Left-Fringe Opinion, Trying to Make a Watered-Down Theology Suit Infidel Critics

By the Editor

*Christian Life* magazine for May has a feature article, "The Creation of Man." The subtitle says, "At last, here are the facts on what the Bible and science say." This is "Part Four of the Story of Creation."

Now we think well of *Christian Life* magazine. Editor Bob Walker is a fine neighbor, and his racy ideas about a Christian magazine doubtless came from his experience as a newspaper reporter. *Christian Life* as an "interpretive news and business magazine for evangelical Christians" has been, we think, very successful. Its announced circulation of 60,000 is close to that of *Moody Monthly* and the *Sunday School Times*. (THE SWORD OF THE LORD had 124,500 last week.) As a business venture, it is a success. It wades into theological matters very much like a secular Sunday newspaper, it has lots of pictures. Its material is interestingly written, sometimes slangy, always spicy, not profound. It covers many viewpoints, all the way from amillennial to premillennial and from conservative to liberal. The editors are not theologians.

Recent articles have tried to sponsor a "new evangelicism" by conceding to liberals. Bernard Ramm, Carl Henry, Harold Ockenga, Vernon Grounds, and other "intellectuals" have been featured. These are doubtless honest, noble, good Christian men, but all of them are enlisted in a left-wing movement to bring in a "new evangelicism." They sneer at fundamentalists, deride the motto, "earnestly contend for the faith," talk about "the reactionary anti-

scholasticism" of the fundamentalists of the past generation. Shades of Riley, Bryan, Warfield, Machen, Robert Dick Wilson, Ironside, Scofield and Gaebelein!

The new article on "The Creation of Man" is part of the same campaign against fundamentalism. Dr. Ockenga wrote against the imminence of Christ's coming. It is insisted that we must "rethink" the doctrine of the verbal inspiration of the Bible and other great essentials held and insisted on by fundamentalists of the past. Now we are told that unbelieving scientists are right and fundamentalists are reactionary, and we should modify our doctrinal position.

We think the *Christian Life* magazine has a fine field of usefulness in Christian news and in advertising things needed by the churches. But when the editors

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Now we have selected these words as the text:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. 11:24, 25.

David expressed about this sort of sentiment when he said, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." St. Paul caught onto the same inspiration when he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Thus we have three of the grandest characters in history.

Moses, the lawgiver, and no grander character presents himself in the Old Testament Scripture, David, the sweet singer of Israel, and king of his people, gave us the keynote of his song and character when he said, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." St. Paul, the grand hero of the New Testament Scripture, gives us the keynote of his inspiration and consecration when he tells us that he counts all things but loss for the excellency of the knowledge of Christ Jesus, his Lord.

Now it is not my purpose to go into the biography of Moses. That is familiar to us all. How he, in his infancy, was hidden away in the basket of bulrushes on the banks of the river; how he was discovered and adopted by Pharaoh's daughter and carried to the king's palace and reared amid the luxury and comfort of the king's palace; and how he grew up to manhood amid these regal surroundings, and how he was called the king's son, and, perchance, heir apparent to the crown of the Pharaohs. All these things surrounded him, when he grew to the age of manhood, when the supreme moment of his life came when he was to decide whether he was to yield to inclinations

and to comfort and to regal surroundings and political honors and social preferments upon the one side, or to duty and to God and the right.

Upon one side were his despised and oppressed countrymen. Duty called him here; nothing else could. Look here at the picture upon one side—his despised and oppressed and enslaved and hopeless and despairing people; on the other side, social honor, political preferment, all the enjoyment and pleasures that belong to the king's palace, and the outlook for the

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resurrection, the ascension and the return of the Lord Jesus. To such a man the deity of Christ is not in question.

On the other hand, if there is

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Dr. William Culbertson

resurrection, the ascension and the return of the Lord Jesus. To such a man the deity of Christ is not in question.

On the other hand, if there is

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## Christians Are Conceited

They Have Assurance of Salvation Which all the Other Religions of the World Cannot Give

By Jan J. van Capelleveen  
Netherlands' Youth for Christ Director  
Herrdlaan 15, Bennekom, Belgium

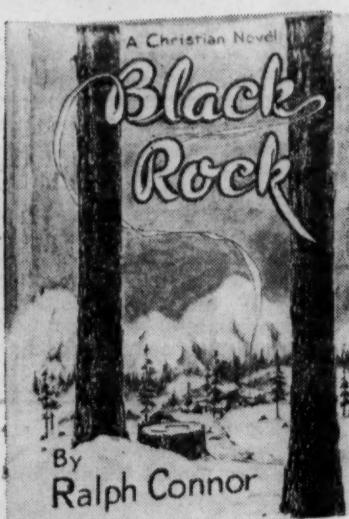
About seven years ago Torrey Johnson, then president of Youth for Christ International, preached in a Dutch city. Just before he began his address a young girl dressed in balldress and dancing shoes sat down on a back seat. On her way to a party she just came in to escape a shower and to wait for the next trolley car. Johnson preached on sin and time and time again he seemed to point to her saying: "You have sinned and must repent." She never had heard anything like it. Reared in a theosophic home, she had read most of the Eastern sacred books, but knew nothing about the Bible. She just got annoyed at the repetition of her sinfulness, and during invitation she came forward only to tell off the preacher. Instead of discussing our own possibilities, Johnson's interpreter who talked

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Rev. J. J. van Capelleveen

## A Beautiful Gift



Everybody will want a copy of this reprinted Christian novel, BLACK ROCK, now running serially in THE SWORD OF THE LORD. This thrilling story of pioneer days in Western Canada when the Gospel won out over drinking and gambling in the salvation of hearts brought about the closing of the saloon will stir every heart. 142 pages, beautiful two color library binding, price \$2.00. Order from your book dealer or enclose 15c for postage and packing charges to THE SWORD OF THE LORD, Wheaton, Illinois.

Unbelief stalks abroad today. Not only in the land, but in the church. It is nothing for respected church leaders to deny the virgin birth, to make fun of verbal inspiration, to brand the substitutionary atonement as a medieval superstition and to laugh out of court any personal return of our Lord.

The meliorists with their social gospel deny the fundamentals of the faith. The neo-orthodox have not really adopted them. They deny the objective historic revelation of God in the Holy Scriptures; nor do they maintain the absolute necessity of the bodily resurrection of our Lord. Indeed, the great doctrines of the Word of God are left to the predilection of the individual.

There are many points of disagreement between the modernist and his unbelief on the one side and the fundamentalist and his belief on the other. However, in my judgment, there is one basic area which is the source of all the difference. The center of the controversy between belief and unbelief, between fundamentalism and modernism, is whether we have the complete and final revelation of God in the Bible. If we have an objective standard verbally inspired, then every other fundamental truth must flow from it.

The man who believes that the Bible is in deed and in truth the Word of God believes in the virgin birth, believes in the sinless life, the atoning death, the bodily

# ?????????

## Youth's Corner

### Young People's Problems Answered

(This week we have a guest to answer the question—the late Dr. Harry Rimmer)

**"Do you think it is better to have once surrendered your heart to God and later to have fallen back into sin, than not to have given your heart to Christ until you were sure that you could never commit sin again?"**

There are several basic errors in that question. May I say it is always better to accept Jesus Christ, and the younger you are when you do it, the better for you as well. But if you think that there will come a time while you are in the body of the flesh that you will be completely free from sin and immune to temptation, you ought to go back and read the Bible again.

Perhaps no holier man ever lived than the Apostle John; yet in his great general epistles he said, "If we say that we have no sin, we deceive ourselves and the truth is not in us." You notice that John did not say that if we claim to be sinless we deceive our wives, our husbands, our fathers, our mothers, our children or the neighbors. Oh, no! We can't put anything like that over on people who know us. If we say we have no sin, we deceive ourselves, and the truth is not in us!

Let me give you the whole picture you need to have in mind to get a correct answer to this question. When you accept Jesus Christ as your Saviour a new nature is given to you. Remember II Corinthians 5:17, "Wherefore if any man be in Christ he is a new creation. Old things are passed away, behold all things are in the process of being made new." The very instant you take Christ as your Saviour the nature of God is implanted in you and from that time on you are a Christian. From that moment on your soul is saved, but there is a whole lot of repair work to be done on your body, and your body is never completely saved until the time of the resurrection, when you get the new body that is made over again in the image and likeness of Christ.

When you take Christ as Saviour, you must grow in grace and in the knowledge of Christ. The Word of God, the exercise of prayer and the ministry of the Holy Spirit are given to you to keep you as unspotted from sin as it is possible for you to be. But the man does not live on the face of the earth who can truthfully say before God, "I never sinned again after I was converted." That

## Anaemic Evangelicalism

By Rev. Leslie K. Tarr  
130 Gerrard St., East, Toronto 2, Canada

Whenever some scientist or prominent person makes an utterance to the effect that there might be a God, there are preachers and religious journalists who go into near hysteria in their excessive rapture. The scientist or person in question may be a downright infidel but still these religious enthusiasts (unfortunately sometimes evangelicals) are not deterred. From their pulpits and across the pages of their religious journals they blazon the news—"Dr. So and So has concluded that there might be a God!" Apparently Christians are expected to share in the enthusiasm and to applaud vigorously.

Very frankly we are not at all enthused over such nonsense. God existed long before the learned professor made his astounding discovery nor will He cease to exist because some more learned schoolman denies this fact. Nor can we generate any excitement because we hear news of some unbelieving theological professor who condescendingly admits that some tenet of the faith is true or "plausible." Let no one be deceived by these concessions, usually minor, of men who by their public utterances and writings have declared themselves to be the enemies of the faith. A very strange standard of values characterizes those evangelicals who applaud an unbeliever who acknowledges that God has spoken the truth! We second Paul who declared, "Let God be true, but every man a liar" (Rom. 3:4). His Word remains, unchanging and true in all its parts, whether

man, in plain English, is a liar, for John says if we say we have not sinned we make Him a liar and the truth is not in us.

I don't mean to say that after you are converted you are to go right on sinning. After you are converted, you cannot. A new nature is given you, and as that nature grows in dominance over your physical body, as you learn more of the Word of God and the ways of God and get acquainted with the grace of God, you begin to lose your appetite for the things that are wrong, and soon you hunger for the things of God instead of the things of the world.

There isn't a man living, as I said a moment ago, who can say, "After I surrendered my heart to God I never did anything that was wrong in word or thought or deed." We are all human. We are all objects of the temptation of Satan, our enemy, and if it were not for the keeping power of the Spirit God, none of us would stand for a minute in the face of the onslaught of Satan. But God has made a provision. If any man sins—that is, any Christian who is trying to live as God would have

this be conceded by theological professors, scientists, or anyone else; hence, the concessions of fallible and changing men, however learned or illustrious, neither confirms nor moves us.

Accompanying this half-patronizing, evangelical attitude toward error covered with a very thin coat of orthodox whitewash is a contemptuous and superior attitude toward the old-line "fundamentalists" who during the 1920's stood for the faith against the onslaughts of the enemies of the Gospel. In some evangelical circles it has become fashionable to disparage and discount these men of God as being both contentious and "anti-intellectual." The critics are often those who would not have the courage to stand if the occasion demanded but who flatter themselves that they represent an enlightened brand of evangelicalism.

Several factors contribute to our writing in this vein. The most recent is the appearance in the April issue of *Christian Life* magazine of an article entitled, "Is Liberal Theology Changing?" In our humble opinion the article in question represents a perfect example of anaemic journalism. It is very surprising that it should appear in a magazine that is supposed to be an exhibit of first class evangelical journalism. If such a milk and water approach should characterize acceptable Christian magazines, we would much prefer to forsake propriety and adhere to our blunt and awkward expression of deep convictions.

The article is supposed to be a study of the currents in modern theological circles. After stating the obvious fact that the old-line liberalism no longer exists under its original name, the writer proceeds to demonstrate that the predominant "neo-orthodox" school has come closer to the orthodox position. Even Nels Ferre is quoted to prove this, although there is only a passing reference to the fact that Ferre is a blatant infidel who has boasted of his three conversions—"the first to traditional Christianity; the second to honesty; and the third to Agape." (p. 75 of *Major*

him live—if his foot slips and he stumbles, there is a mighty Arm to uphold him. "We have an advocate with the Father, Jesus Christ the Righteous," and His eye is never off us. Also, when we do sin, "if we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness."

Now you ask, "Do you think it is better to have once surrendered your heart to God and later to sin, than never to have given your heart to Christ?" Indeed I do! If you will accept Jesus Christ as Saviour in the days of your youth and commit your life unto Him as your Master and Lord, you will not master all your temptations, but as you grow in the understanding of the things of God the power of Christ will increase in you. As you give Him more sway and place in your life, you will find yourself vanquishing those appetites and temptations that used to conquer you.

There is a growth in grace, but you cannot grow until you are born, and you cannot be born again until you take Christ as your Saviour. Follow the advice of a much older man than you and give your heart to Jesus Christ right now. Confess Him as your Master and Lord and leave the future in His care and keeping. Does not the Word of God say, "Wherefore He is able to save to the uttermost all those that draw nigh unto God through Him, seeing He ever liveth to make intercession for them"? So you, like every other man or woman on the face of this earth must come to the place where you surrender your life to Jesus Christ if you are to have happiness here and salvation hereafter.

Answered by Dr. Harry Rimmer in his book, "THAT'S A GOOD QUESTION!"

*Voice in American Theology* by D. W. Soper). Indeed the whole article betrays the fact that it is not a proper survey but is better described as an old-fashioned whitewashing.

There is no endeavor to show that the same sceptical basis underlies the new modernism as formed the foundation of the old. Nor are evangelicals warned that the new modernism is infinitely more dangerous than the older variety because it employs evangelical terminology and because it purposely poses as being near the evangelical position. *Christian Life* magazine made no great, world-shattering discovery when it noted the similarity in terminology and the seeming nearness in thought; the neo-orthodox leaders have heralded this line for some time.

Let the editors of *Christian Life* and all Christians ponder these simple facts:

(1) The new modernists find no problem whatsoever in associating and co-operating with the old-line deniers of the faith.—"Birds of a feather flock together."

(2) The new modernists have not changed their low view of the Bible despite their pious expressions about "the Word." Man, according to them, still sits in judgment upon the Bible to determine what parts are "Word-bearing."

(3) The new modernists are the implacable opponents of the old Gospel and, while fraternizing with the old modernists, betray a hatred for an uncompromising evangelical.

(4) The new modernism has duplicated somewhat the evangelical terminology but has produced powerless churches.

*Christian Life* could have rendered a real service to the Gospel by presenting all the facts and by warning very explicitly that this new gospel is not a new one but is a discarded one in new garb. The writer in *Christian Life* asks a rhetorical question—"Is this 'modern theology' then just a wolf in sheep's clothing? Are its devotees just liberals in disguise?" Since that magazine chose to evade its own question, we will dare to declare that both questions could be answered with an emphatic affirmative. Anyone who operates on any other assumption is destined for a rude awakening.

Accompanying this anaemic approach to a vital question is a supercilious attitude toward stalwarts of the faith in days gone by. The fundamentalists are spoken of as though they were obscurantists who can be dismissed with a flourish of the pen. One modernist is quoted as complaining that "it (fundamentalism) demanded that we sacrifice our intellectual integrity . . . ."

What conceit! The very persons who would belittle the Lord Jesus Christ are so much concerned for their "intellectual integrity"! *Christian Life* itself concludes that "apparently the shift has come with little or no help from fundamentalism." Why should anyone expect that believers will be interested in bringing some proud unbeliever to half way house? Concern for the souls of men demands that we be engaged in procuring an all-out commitment (if we may use a favorite modern term). The Lord Jesus Christ requires that man lay down the arms of rebellion and submit to Him; He is not interested in a peaceful co-existence with error.

*Christian Life* says of its own series of articles on this subject that they are "currently being hailed by evangelical leaders for their incisiveness and significance." At the risk of being labelled as an obscurantist, we hail them as being significant of nothing less than a minimization of

## THE EDITOR'S Notes

by John R. Rice

April 21 to 25, the editor preached in Denver. Beginning Saturday night, it was my joy to speak to about 1,000 in the Youth for Christ services. There was a good hearing and several were saved.

Sunday morning Dr. Allan Williams and the First Baptist Church of Lakewood, a suburb of Denver, were hosts, and I had great joy in speaking to a large adult class and in preaching Sunday morning to a full house. The service was broadcast. Dr. Williams is president of the Conservative Baptist Association of Colorado and a loyal friend of THE SWORD OF THE LORD. Several came forward to claim Christ as Saviour and for membership in the church.

Sunday night I was guest of the Hoffman Heights Baptist Church, Rev. Ed Nelson, pastor. Again God blessed the service as I preached on the crucifixion. Five came forward for various decisions.

Monday morning I spoke to the Conservative Baptist pastors of Colorado, about sixty of them, I suppose. And then Monday, Tuesday, and Wednesday I was special speaker to the Annual Association of Conservative Baptists of the State of Colorado. They were there in great numbers and overflowing the new auditorium of the Bethel Baptist Church. It was a joy also to hear Dr. Lovegren, missionary recently released by Communists after about five years' imprisonment in Red China.

What a service we had on the closing Wednesday night! The houseful of people, the inspiring music, the blessing of God upon all our hearts, and then hundreds of people standing to rededicate themselves to pay any price God would ask for soul winning and revival! Leading pastors have asked me to plan to come back for a large conference on revival and soul winning sponsored by THE SWORD OF THE LORD, and I hope I may.

Then up at 3:30 Thursday morning, I caught an air coach plane back to Chicago at 4:55, and arrived in Chicago in time for most of the day's work in the Sword of the Lord office.

In Denver it was my job to speak also in chapel at the Conservative Baptist Seminary where I was received very kindly and attentively.

The Lord was most gracious in that throughout the engagements at Denver I struggled with a deep-seated cold or virus infection, but He overcame the sore throat, headache, and other symptoms, allowing me to speak about three times daily with a deep assurance of God's blessing.

God bless Conservative Baptists. They are going somewhere, building new churches, winning souls, standing up for the faith, and yet all the way and all the time in an orderly, brotherly, co-operative fashion. The editor has rejoiced to be guest speaker for Conservative Baptists of the State of Colorado, for the annual association of the State of Minnesota, and for the whole midwest region, in various conventions. They are our kind of people. God bless them! They are rejoicing now

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the deadly nature of modern error.

—From *The Gospel Witness and Protestant Advocate*.

God being my helper, I will never own fellowship with a man who denies the deity of my God and Saviour Jesus Christ, or sneers at His atonement.

—D. L. Moody

**The SWORD of the LORD**  
AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Ralph Connor, unconverted artist, visits his old college mate, Leslie Graeme, now manager of a lumber camp in the Canadian Rockies. He meets an earnest preacher, Mr. Craig, winning miners and lumbermen to Christ, trying to keep them from the saloons and gambling house in the village of Black Rock. Mrs. Mavor is a godly widow with a beautiful voice, singing for Christ. Nelson, the lumber boss, is converted. Slavin, the saloonkeeper bides his time to block the soul-winning work and trap new converts.

## CHAPTER VI.

## BLACK ROCK RELIGION

WHEN I grow weary with the conventions of religion and sick in my soul from feeding upon husks that the churches too often offer me in the shape of elaborate services and eloquent discourses, so that in my sickness I doubt and doubt, then I go back to the communion in Black Rock and the days preceding it, and the fever and the weariness leave me and I grow humble and strong. The simplicity and rugged grandeur of the faith, and the humble gratitude of the rough men I see about the table, and the calm radiance of one saintly face rest and recall me.

Not its most enthusiastic apologist would call Black Rock a religious community, but it possessed in a marked degree that eminent Christian virtue of tolerance. All creeds, all shades of religious opinions were allowed, and it was generally conceded that one was as good as another. It is fair to say, however, that Black Rock's catholicity was negative rather than positive. The only religion objectionable was that insisted upon as a necessity. It never occurred to any one to consider religion other than as a respectable, if not ornamental, addition to life in older lands.

During the weeks following the making of the league, however, this negative attitude toward things religious gave place to one of keen investigation and criticism. The indifference passed away, and with it, in a large measure, the tolerance. Mr. Craig was responsible for the former of these changes, but hardly, in fairness, could he be held responsible for the latter. If any one more than another was to be blamed for the rise of intolerance in the village, that man was Geordie Crawford. He had his "lines" from the Established Kirk of Scotland, and when Mr. Craig announced his intention of having the sacrament of the Lord's Supper observed, Geordie produced his "lines" and promptly handed them in. As no other man in the village was equipped with like spiritual credentials, Geordie constituted himself a kind of kirk session, charged with the double duty of guarding the entrance to the Lord's Table and of keeping an eye upon the theological opinions of the community, and more particularly upon such members of it as gave evidence of possessing any opinions definite enough for statement.

It came to be Mr. Craig's habit to drop into the league room, and toward the close of the evening to have a short Scripture lesson from the gospels. Geordie's opportunity came after the meeting was over and Mr. Craig had gone away. The men would hang about and talk the lesson over, expressing opinions favorable or unfavorable as appeared to them good. Then it was that all sorts of views, religious and otherwise, were aired and examined. The originality of the ideas, the absolute disregard of the authority of church or creed, the frankness with which opinions were stated, and the forcefulness of the language in which they were expressed, combined to make the discussions altogether marvelous. The passage between Abe Baker, the stage driver, and Geordie was particularly rich. It followed upon a very telling lesson on the parable of the Pharisee and the publican.

The chief actors in that wonderful story were transferred to the Black Rock stage and were presented in miner's costume. Abe was particularly well pleased with the scoring of the "blanked old rooster who crowed so blanked high," and somewhat incensed at the quiet remark interjected by Geordie, that "it was nae credit till a mon tae be a sinner;" and when Geordie went on to urge the importance of right conduct and respectability, Abe was led to pour forth vials of contemptuous wrath upon the Pharisees and hypocrites who thought themselves better than other people. But Geordie was quite unruffled and lamented the ignorance of men who, brought up in "Epescopawlyun or Methody" churches, could hardly be expected to detect the Antinomian or Arminian heresies.

"Aunty Nomyun or Uncle Nomyun," replied Abe, boiling hot, "my mother was a Methodist and I'll back any blanked Methodist against any blankety blank longfaced, lantern-jawed, skinflint Presbyterian," and this he was eager to maintain to any man's satisfaction if he would step outside.

Geordie was quite unmoved, but hastened to assure Abe that he meant no disrespect to his mother, who he had "nae doot was a clever enough buddie, tae judge by her son." Abe was speedily appeased and offered to set up the drinks all around. But Geordie, with evident reluctance, had to decline, saying, "Na, na, lad. I'm a league mon, ye ken," and I was sure that Geordie at that moment felt that membership in the league had its drawbacks.

Nor was Geordie too sure of Craig's orthodoxy; while as to Mrs. Mavor, whose slave he was, he was in the habit of lamenting her doctrinal condition:

"She's a fine wumman, nae doot; but, puir cratur, she's fair carried awa' wi' the errors o' thae Epescopawlyuns."

It fell to Geordie, therefore, as a sacred duty, in view of the laxity of those who seemed to be the pillars of the church, to be all the more watchful and unyielding. But he was delightfully inconsistent when confronted with particulars. In conversation with him one night after one of the meetings, when he had been specially hard upon the ignorant and godless, I innocently changed the subject to Billy Breen, whom Geordie had taken to his shack since the night of the league. He was very proud of Billy's success in the fight against whisky, the credit of which he divided unevenly between Mrs. Mavor and himself.

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## Is It Possible to Have a Successful Revival With GOSPEL FILMS?

By Evangelist Bill Rice

Frequently pastors write to ask if it is possible to have a satisfactory revival campaign by using gospel films rather than an evangelist. Yes, I believe such a campaign might bring blessed results although I believe it greatly preferable to have a strong gospel preacher than to have strong gospel films. But there are rural churches and other churches that sometimes find it difficult to secure a good, sound gospel preacher. And on film it is not only possible to get an evangelist but to get experienced and greatly used men of God.

And while some churches might not be able to afford to pay an evangelist's traveling expenses, room and board and offering, any church can afford fine revival preaching via sound films.

### The Baptista Company, Sunnyside Avenue, Wheaton, Illinois

While there are several sources of preaching pictures, we find that most of the best sermons on film have been produced by the C. O. Baptista Co. of Wheaton, Illinois. And they are the least expensive to rent or buy of any gospel sound films on the market. This company has recorded on sound film sermons by Dr. Bob Jones, Sr., Dr. Oswald Smith, Dr. Jesse Hendley, Dr. H. A. Ironside and others. Some of the most effective from the standpoint of results are sermons of Dr. John R. Rice. I have made two films with this company.

### The Rices for a Week

Perhaps you would like to have the Rice Brothers—Evangelists John and Bill—for seven nights in your church, your mission, school auditorium or home. I suggest these films for three simple reasons (1.) The name of John R. Rice is a household word in almost every community in America and since my name is Rice, too, it would be easy to advertise. (2.) These films have probably won more people to Christ than any other preaching film ever produced. (3.) The Baptista Company has graciously consented to a "package" deal that makes the price so low any organization could afford them—\$36.88 for seven films, provided you send cash in advance for all seven films. If paid after the films are used, send the regular rental price, \$49.75.

### The Films

Here are the films and the order in which I would show them.

*Monday Night: "When God Is Deaf!"* by John R. Rice. A pungent revival sermon of a God with cotton in His ears! Do you wonder why God so often seems to ignore our prayers? Why are prayers not answered? Here is the plain, pointed preaching that so characterizes this bold evangelist. (30 minutes long.)

*Tuesday, "He That Wimeth Souls,"* by John R. Rice. The time should now be ripe for revived and refreshed Christians to hear this powerful message on soul winning. Here is a message that has been heard by multiplied thousands in great union campaigns. A message that has greatly helped bring great united campaigns back to America. (20 minutes long.)

*Wednesday, "I Am the Way,"* by Bill Rice. A plain, simple message with quite a bit of life young people will love. A moving climax and a liberal quantity of Scripture that has won hundreds to Christ. (20 minutes long.)

*Thursday, "Come Unto Me,"* by John Rice. A film with a tender message to those who are heartsick, lonely, and anxious about the future. A blessed message to the unsaved, making plain the way of salvation and appealing for immediate decision. Should be followed by an invitation. Is 30 minutes in length.

*Friday, "The Dying Thief,"* by John R. Rice. This is the famous sermon on the criminal who want-

ed a second chance. How wonderful that you can now hear in your own home or church this powerful message that has been heard by thousands in great campaigns from coast to coast! (20 minutes long.)

*Saturday, "Missing God's Last Train for Heaven,"* by Dr. John Rice. I suggest Saturday for this film because you ought to really work hard to get the young folks out. Here is one of the greatest soul-winning messages ever put on film on the urgency of being saved immediately. (30 minutes long.)

*Sunday, "The Danger Trail,"* by me, Evangelist Bill Rice. This film is in color and was made on the Bill Rice Ranch in middle Tennessee. The music and message have a western flavor. The message is urgent and the illustrations—with boots, spurs, saddles, horses, round-up, cow camp and a blazing six-gun—are exciting yet sound and sensible. According to Mr. Baptista this film has won more souls than any other preaching picture he has ever made. A fine film for the closing of the revival. (33 minutes long.)

### Thirty-Six Dollars, Eighty-Eight Cents

Although the films individually would cost \$49.75 to rent, you may get them for only \$36.88 if you rent them all at one time, sending cash in advance. A whole week's preaching for just over \$5.00 per night!

But please understand this—I am not trying to tell you that you can have a revival for only \$36.88! It takes more than just preaching to have a great revival. It takes planning and promoting and praying. All of us need to realize that God-honoring revivals do not come by accident or haphazardly. But I do believe you can have a wonderful time of blessing and harvesting with these films if you will do the kind of planning and visiting and calling and praying and preparing and song service and fervent invitation that is necessary for the success of any campaign.

These films may be purchased

Please mention THE SWORD OF THE LORD when answering advertisements.



Bob Jones University has no field organization raising money. We have dealt with the Christian public a long time, and we have found that most Christians want to use God's money as the Lord directs. We, therefore, try to tell people what we have; and we ask those who have an affinity for the work Bob Jones University is doing to co-operate with us financially. Bob Jones University stands without apology for the old-time religion and the absolute authority of the Bible. We are training ministers of the Gospel, missionaries, Christian school teachers, Christian businessmen and Christian businesswomen to go out into the world well educated and efficient in their work but above everything else, to go out into the world to win the lost to the Lord Jesus Christ.

Now, if you are interested in the type work we are doing, we will appreciate your financial assistance. We have completed two buildings on our campus this year and have another one under construction now, and we need help.

Remember, one-half of whatever amount you send, unless it is definitely earmarked, will be used to help finance the building we now have under construction; and one-fourth will be used for the Student Help Fund; and one-fourth

will be used to help us get the Gospel out to the ends of the earth. Now, won't you, as you read this, bow your head and ask the Lord if He would like to have you help us? If He does not want you to help us, we do not want you to help us; but we have faith to believe He will move on the hearts of you Christian people to respond to this appeal.

Here is something else we would like to have you do: Please pray for us. Pray earnestly and pray daily. God helping us, we are going to keep Bob Jones University true to the Lord Jesus Christ. We are not going to compromise. We are not going to surrender. We are going to do the job that God called the University into existence to do. If you know young people who can be trained for real Christian leadership, we will be glad to have you put them in touch with Bob Jones University. Remember, our problem is not a problem of just getting students. It is a problem of finding the right kind of young people who can be trained for real Christian leadership. Please let us hear from you. Thank you and God bless you.

BOB JONES, FOUNDER  
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GREENVILLE, S. C.  
(Advertisement)

## Spurgeon, Thou Shouldst Be Living at This Hour

A small item in the pages of the December issue of *The Christian Herald* of England escaped our attention. Just this week a friend drew it to our attention. It reads as follows:—

The Metropolitan Tabernacle, London—which withdrew from the Baptist Union almost 70 years ago during the days of the Rev. C. H. Spurgeon—has now rejoined the Union.

This news will come as a distinct surprise to many Baptists. The Metropolitan Tabernacle was the scene of mighty spiritual triumphs in the last part of the past century. Its illustrious pastor was Mr. C. H. Spurgeon (who would have objected to *The Christian Herald's* designation of the Rev. C. H. Spurgeon). Under his ministry the tabernacle which could seat 5,000 was crowded morning and evening. Multitudes were saved and Christians were taught in the things of God. By many Mr. Spurgeon is regarded as the greatest preacher since the days of the apostles.

His withdrawal from the British Baptist Union was no accident nor did he ever regret his action.

It was his decided and well-grounded conviction that the Union was slipping and that its course was downward. Subsequent history has substantiated his fears. In reply to those who might seek to have him remain in the Union, Mr. Spurgeon wrote—"I beg you not to send anyone to me to ask for reconsideration. I fear I have considered too long already; certainly every hour of the day impresses upon me the conviction that I am moving none too soon."

Now, seventy years later, we learn that the Tabernacle has rejoined the Union. This prompts the question—Has the Union improved since the days of Spurgeon or is Metropolitan Tabernacle on the downgrade? Those who are close to the Baptist scene in Great Britain assure us that the Union has not improved so we must conclude that either the Tabernacle has let down the standard or else is failing to exercise discernment. May the Lord grant another Spurgeon to the Tabernacle that the glory of the past may be eclipsed by the splendour of the future.

—From The Gospel Witness.

**CBMC 24TH ANNUAL CONFERENCE**  
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CEDAR LAKE, INDIANA  
JULY 28 — AUGUST 4

**MR. WILDISH**  
**MR. McCULLY**  
**REV. MASON**

**Speakers:** Mr. Harold Wildish, mis. sionary, Jamaica. B.W.I.; Mr. Theo McCullay, executive secretary, CBMC International and Rev. Frank Mason from Capetown, South Africa. Music in charge of Rev. Paul White, Moody Church.

**Participating groups:** Chicagoan dinary, Jamaica. B.W.I.; Mr. Theo McCullay, executive secretary, CBMC Women's Council, Christian League for the Handicapped, Christian Medi cal Society, Nurses Christian Fellowship and others.

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**CHRISTIAN BUSINESS MEN'S COMMITTEE**  
108 N. DEARBORN STREET • CHICAGO 2, ILLINOIS

## Last Reminder!

Stock Up Before Price Increase June 1



June 1 marks a price increase on 18 Sword of the Lord publications. We have endeavored to keep our prices down, but with higher material and labor costs, we find we cannot absorb these expenses any longer. However, this increase is not beyond that which many other publishers felt necessary to do some time ago. Look over this list now, and stock up immediately while you can get the old price. JUNE 1 you will pay about 50c more on each book listed.

Present Price After June 1		
\$3.95	\$4.50	
2.50	3.00	
2.50	3.00	
1.50	2.00	
2.50	3.00	
2.00	2.50	
2.50	3.00	
3.00	3.50	
2.00	2.50	
2.50	3.00	
1.25	1.50	
.60	.75	
2.25	2.50	
2.00	2.50	
1.50	2.00	
2.00	2.50	
.35	.50	
2.50	3.00	
2.25	2.50	

**King of the Jews**  
John R. Rice  
**Hollywood Cesspool**  
Robert L. Sumner  
**Watching Jesus Die**  
John R. Rice  
**When the King Comes Back**  
Oswald J. Smith  
**Prayer—Asking and Receiving**  
John R. Rice  
**A Know-So Salvation**  
John R. Rice  
**Power of Pentecost**  
John R. Rice  
**Is Jesus God?**  
John R. Rice  
**Home: Courtship, Marriage and Children**  
John R. Rice  
**Bobbed Hair, Bossy Wives, and Women Preachers (Cloth)**  
(paper)  
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**Scarlet Sin**  
John R. Rice  
**Bread From Bellevue Oven**  
Robert G. Lee  
**God's Cure for Anxious Care**  
John R. Rice  
**The Coming Kingdom of Christ**  
John R. Rice  
**Vest Pocket Companion for Soul Winners**  
R. A. Torrey  
**Getting Things From God**  
Charles Blanchard  
**What It Costs to Be a Good Christian**  
John R. Rice

**SWORD of the LORD Publishers**  
214 West WESLEY STREET, WHEATON, ILLINOIS

Add 5% of the total price for postage and handling

## Famous Children's Library Free!

**\$20 Worth of Finest Christian Books for Children Free With 15 Subscriptions to THE SWORD at Regular Price (\$2.50 per Year in U. S., \$3 per Year in Canada and Foreign Countries)**

By the Editor

We have picked 15 of the finest Christian books for children that we can discover, classics and those written in modern times, published by principal publishers. Here are 2,919 wonderful pages, all books with beautiful hard library binding, the best Christian literature available for children. Read this wonderful list.

**ROBINSON CRUSOE**  
by Daniel Defoe, \$1.50  
**SWISS FAMILY ROBINSON**  
by Johann Wyss, \$1.50  
**POLLYANNA**  
by Eleanor Porter, \$1.50  
**LITTLE PILGRIM'S PROGRESS**  
by Helen L. Taylor, \$1.50  
**BIRD LIFE IN WINGTON**  
by J. Calvin Reid, \$1.50  
**THE SUGAR CREEK GANG**  
by Paul Hutchens, \$1.00  
**A REWARD FOR JERRY**  
by Grace Rice MacMullen, \$1.25  
**EGERMEIER'S BIBLE STORY BOOK**  
\$3.95  
**WHITER THAN SNOW AND LITTLE DOT**  
by Mrs. O. F. Walton, \$8.85  
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by Amy LeFeuvre, \$8.85  
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by A. R. Evans, \$1.00  
**JOHN PATON**  
by Winifred M. Pearce, \$1.00  
**THE ADVENTURES OF ANDY McGINNIS**  
by Oswald J. Smith, \$1.25

The value is \$20.50, plus 5% for packing and shipping \$1.03. Total \$21.53.

All of these books are yours absolutely free, post paid, for 15 cash yearly subscriptions to THE SWORD OF THE LORD at the regular price!

Or you may select your own children's library from among these books and from a much longer list of great Christian books for children and young people which we will furnish free. The list was published in the April 20 issue of THE SWORD OF THE LORD. You may select any \$20 worth from that carefully selected list, all specially fine.

The Christian library we have selected for children is ideal for Sunday School libraries, class libraries, or for the home. We suggest that children and young people get sample copies of THE SWORD OF THE LORD, sell subscriptions at once, send names and addresses very carefully written or printed, plus the regular price for each subscription, (\$37.50 for 15 one-year subscriptions in the United States), and receive these books for entrancing, life-changing hours of reading for years to come.

Address THE SWORD OF THE LORD, 214 West Wesley Street, Wheaton, Illinois.

## Noteworthy NEWS Notes

### Dempsey Downs Tobacco Habit!

When Jack Dempsey was asked to recommend a certain brand of cigarettes, he said, "You could not get me to sign that for ten times what you offer. I do not smoke cigarettes, and never did. Do you think I am going to ask the thousands of boys who read about me to take up cigarette smoking? If you have a harmless candy or soda water, I wouldn't mind giving you a testimonial free, but I don't sign for harmful cigarettes."

### Money

A London newspaper offered a prize, says an exchange, for the best definition of "money." The following is the definition which won the prize: "Money is an article which may be used as a universal passport to everywhere except Heaven, and as a universal provider of everything except happiness."

### The \$64,000 Question

If lost people don't come to church and the pastor and the deacons and the Sunday school teachers and the choir members and all the other workers are too busy to witness to them outside the church, *how are people going to be won?* The percentage being won by pulpit preaching alone is pitifully small because lost people don't go to church. It is not their nature. If Jesus were alive today, (Continued on page 7)

### The Young Man

#### CONVINCED

The late Robert T. Grant told me that on one occasion, while traveling, he was sitting in the Pullman reading his Bible, and he noticed the people around; many with nothing to do. He opened up his bag and got out some gospel tracts, and after distributing them he sat down again.

A young man left his own seat and moved over to the preacher, and asked, "What did you give this to me for?"

"Why, it is a message from Heaven for you, to give you rest in your soul," replied Mr. Grant.

The young man sneered and said, "I used to believe in that stuff years ago, but when I went to school and got educated, I threw it all overboard. I found out there's nothing to it."

"Will you let me read to you something I was going over just a moment ago?" Mr. Grant asked. "The Lord is my shepherd: I shall not want." Is there nothing in that young man? I have known the blessedness of that for many years. Is there nothing in it?"

The young man replied, "Go on, read what comes next."

"He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." Is there nothing in that?"

"Pardon me, sir, let me hear some more," said the young man.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Is there nothing in that?"

Then the young man cried, "Oh, forgive me, sir, there is everything in that! My mother died with those words upon her lips and besought me to trust her Saviour, but I have gotten far away from Him. You have brought it all back. Tell me more."

And as God's servant opened up the truth as to the way of salvation, the young man who had been so careless and unbelieving was convicted of his sin, and led to trust in Christ and confess Him as his own Saviour right there in that Pullman car.

Yes, there is everything in the blessed companionship of Christ, the Lord, in regard to feeding upon God's Word, both in life and in death, and it is this that gives the full assurance of hope. But unhappily this assurance may become clouded and in a measure lost by spiritual negligence and carelessness.

—Late Dr. H. A. Ironside.

**EVANGELIST**  
*Merv Rosell*  
presents  
**THIS WEEK'S ILLUSTRATIONS and QUOTES**



"GOD DOES NOT MAKE THE MOUNTAIN TOPS TO BE INHABITED; THEY ARE NOT FOR THE HOMES OF MEN. WE ASCEND THE HEIGHT TO CATCH A BROADER VISION OF OUR EARTHLY SURROUNDINGS, BUT WE DO NOT TARRY THERE. WE DESCEND TO OUR FARMS, OUR SHOPS, OUR STUDIES, OUR HOUSEHOLD TASKS. THIS NEED NOT BE A DOWNTIME. LET LIFE HOLD ITS TRUE MEANING AND ALL DUTY BECOMES SACRED."

—HENRY DRUMMOND

### POLITICIANS ON THE SUNBEAM

At a banquet in the Russian capital recently, United States Chamber of Commerce President Eric Johnson and Author William L. White listened to their hosts sing Russian songs. Then the Russians politely requested their guests to sing an American song.

Johnson and White consulted for a few moments and responded with the only song they both remembered.

"Jesus Wants Me for a Sunbeam."

—BEVERLY SHEA in Club Time

DON'T EXPECT APPLAUSE . . . DESERVE IT!

### THE LAST WORD

Before James Whitcomb Riley took to writing, he was an itinerant painter of roadside signs and usually traveled with a patent medicine agent in a horse-drawn buggy.

Once they came to a smooth-faced rock where an evangelist had painted, "What shall I do to be saved?" Riley crawled up and painted underneath it, "Take Barlowe's Stomach Bitters."

Two weeks later the evangelist returned and underneath Riley's line, he added, "And be prepared to meet thy God."

SOME PEOPLE MAJOR IN MINOR THINGS.

—MILTON BACON

### DANGEROUS VOYAGE

The nearsighted minister glanced at the note that Mrs. Jones had sent up with the usher: "Bill Jones having gone to sea, his wife desires the prayers of the congregation for his safety."

Failing to observe the punctuation, he startled his hearers by announcing, "Bill Jones, having gone to see his wife, desires the prayers of the congregation for his safety."

—Missionary Worker

(From the book of 95 pages, DRIFTWOOD. Price, paper binding, \$1. Sword of the Lord Publishers, Wheaton, Illinois.)

# Grace Notes

By Grace Rice MacMullen

**No Friend Like Music**

There is no whispering of any friend,  
No solace that can touch the quivering heart  
In that lone hour when a sudden end  
Has captured laughter and there falls apart  
A rainbow that has bridged a distant hill:  
When roses shatter on the stem, and dark  
Crowds out the candle's shimmering flame and still  
The night creeps on with neither torch nor spark.

No friend like music when the last word's spoken,  
And pleading is a plea in vain;  
No friend like music when the heart is broken,  
To mend its wings and give it flight again;  
No friend like music, breaking chains and bars  
To let the soul march with the quiet stars!

So many events of our lives are affixed to the page of memory with music! All the tremulous joy and sacred awe of a wedding are brought back in a single phrase of the wedding march. A hymn sung at the funeral brings back so clearly the vacant place of a loved one. An invitation hymn brings back so poignantly the night we went forward to accept Christ, or for rededication. A circus band incites the quivering excitement of childhood. And how many white-haired saints get tears in their eyes at the sound of "Shall We Gather at the River," remembering a riverside baptismal scene of blessing and knowing most of the others present that day are waiting at the other riverside for them.

There is solace in music, too. "Does Jesus Care?" and "Tell It to Jesus" are two of my favorites when things look dark, and others recommend "God's Way Is the Best Way," or "Come Ye Discon-

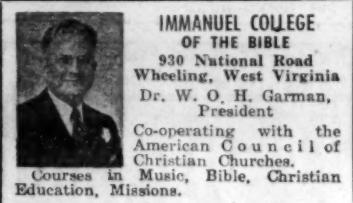
solate," or "Art Thou Weary?" or "How Firm a Foundation" or "It Is Well With My Soul." I'm sure you have found comfort in all of these, and could add your own individual list of favorites, too. Thank God for music!

**Thank You for Music!**

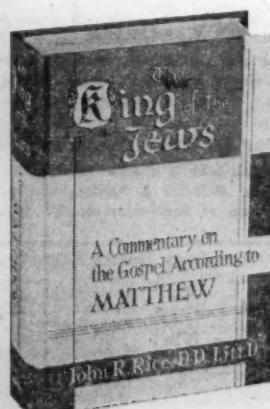
Our Father, God, our thanks to Thee  
We offer in humility,  
For sky and bird and tree and flower,  
Vast harmonies from nature's bower.  
And then, advancing Thine own plan,  
The power Thou hast placed in man  
Through music, praise and prayer to bring.  
We thank Thee, God that man can sing.

In midst of discord, senseless war,  
We thank Thee, Lord, we have a store  
In music that which makes us free,  
And gives us peace and harmony.

**Springtime!**  
Have you planned something  
(Continued in next column)



## "Big... in Many Ways"



"This is a big volume in many ways. Not only is it made up of over 500 pages, it is big in scope and substance. The Christian reader has a wide range of works on Matthew to choose from, but Dr. Rice's verse-by-verse Commentary on this first Gospel is A MUST for any student's library. This great commentary grew out of a series of Correspondence Lectures, and reveals the thorough research undertaken by the author, scholar, and expositor. But although Dr. Rice has gathered fable from many sources, he has made his own candle, which will shed much light upon Matthew's Gospel, as we personally study it. Preachers, who like expository literature and preaching, should invest in this worthwhile and monumental work."

—Dr. Herbert Lockyer  
2, Cromwell Close  
Bromley, Kent, England

## The King of the Jews

by Evangelist John R. Rice, D.D., Litt.D.

This amazing Bible commentary of the first book in the New Testament covers the field verse by verse in an almost exhaustive manner. There is no hedging, no skipping the hard places and filling the space with casual comment about things easily understood and grasped by most Christians. This book is everything you want in a readable commentary of Matthew.

The King of the Jews digs deep enough to be appreciated by the most profound scholar, yet is plain and simple enough to lead an unconverted person to a saving knowledge of Jesus Christ.

**ONLY \$3.95**

(Plus 20¢ for Postage and Handling)



Wheaton, Illinois

## Herb Bidgood Enters Full-Time Evangelism



Rev. Herb Bidgood resigned Sunday morning, April 22, from the Green Street Baptist Church, Spartanburg, S. C., to enter the work of full-time evangelism. He has served as assistant pastor at the First Baptist Church of Inman, S. C., and the Green Street Baptist Church of Spartanburg, S. C. While serving these two churches,

he completed work for the B.A. at Furman University, and was graduated in June of 1955. His theological training was received in the pastors' course of the Moody Bible Institute of Chicago, Ill. Mr. Bidgood has also studied at Shelton College of New York City, and Temple University in Philadelphia. While living in New Jersey, Herb Bidgood was pastor of the New Milford Baptist Church, and during his three years' ministry, a new church auditorium was erected.

Herb Bidgood is a church evangelist. This summer he will be holding revivals in a 2000-seat tent, sponsored by several Baptist churches. Several church revivals are also scheduled. In November of 1957, he will team up with Opera-singer Anton Marco, to preach in Baptist sponsored revivals in Mexico. Let us pray for this young man as he serves Christ among our churches.

He may be contacted at his home church; Green Street Baptist Church, Spartanburg, S. C.

## WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Pastor J. B. Higginbotham writes with holy enthusiasm about the revival campaign which **EVANGELIST DEL FEHSENFELD** of 4521 Jarboe, Kansas City, Missouri, with his song leader, Rev. Harry Bundy, held with the First Baptist Church of Shelbyville, Illinois. Brother Higginbotham's letter follows:

Dear Del and Dr. Rice:

We thank you for that long dis-

special for the music of your church? Do you have a Choir Concert on the way. If not, it's something to think about. Or you could make it a midsummer Concert. Your choir may be bolstered during the summer by young folks home from college, who will more than make up for the occasional vacationer. Start planning now for a special service of music. Use some of your favorites the choir already knows; and get some new music, or a new hymn arrangement. Then with a few special numbers—solos, duets, quartets, or any combination you fancy—you'll be ready to give a nice one or two-hour program. You might give it on a free evening, or you could make it a Sunday afternoon. Your pastor might be willing to give you one hour of the service one Sunday night. Don't forget to use some of the instrumentalists, too—either as soloists or with obligato or accompanying parts.

Some numbers are good and effective, but not too hard for the average choir, right in your own hymn book. You might try Haydn's "The Spacious Firmament," "The Awakening Chorus," "The Old Book and the Old Faith," "God of Our Fathers," "O Sacred Head Now Wounded," by Bach, "Make Me a Blessing," and many others. Most of these are in *Inspiring Hymns*, one of the best and most complete new hymnals. Haydn's "The Heavens Are Telling" and Stainer's "God So Loved the World," are a little more difficult, but worth the trouble. They are obtainable as separate anthems from most music dealers, or you could order by mail from Lyon & Healy, 243 South Wabash, Chicago.

Take advantage of the surge in energy and enthusiasm most of us have in the spring; it will only too soon disappear in a wave of summer lethargy! Start a new trio or quartet, or a church orchestra. This time of year the whole earth is telling the glory of God; let's join in and praise Him in song!

In our county we have had several county-wide meetings with well-known evangelists. However, our local church meeting was greater than the last two county-wide meetings. As far as I know, this is the greatest meeting in this whole area

for many, many years. The worst part was that we had been praying in faith, but when the blessing fell, we were not able to handle the harvest of souls in the inquiry room. As far as I am concerned, it was the greatest meeting of which I have ever been privileged of the Lord to share a part. I can wholeheartedly recommend Del and Harry to any church or union committee for the real goods. It was a privilege and joy to work with them.

In Calvary's Bond.

(Signed) J. B. Higginbotham

We recommend Brother Del Fehsenfeld unreservedly. We believe that churches which want a genuine revival and which are willing to stand plain preaching and to join in hard praying, would do well to get in touch with this evangelist. He has been greatly used also in union campaigns.

Sword of the Lord **EVANGELIST ERNIE HABECKER** conducted a revival campaign with the First Baptist Church of Calvin, Oklahoma. During the meeting, the evangelist broke out with a good case of German measles! Despite the fact that he had to miss several important services, there were 12 conversions and 12 rededications during the meeting.

**EVANGELIST RALPH D. DODD**, 3620 West 12th Street, Little Rock, Arkansas, reports that he spent 12 days with the Crystal Valley Baptist Church in Pulaski County, Arkansas, Rev. Lee Lewis, pastor, where the Lord blessed with 13 professions of faith and many significant rededications. He spent another 12 days with the First Baptist Church of Plateau, Alabama, Rev. Haywood Cosby, pastor. During that time there were 30 additions to the church, many rededications of life, including 125 young people under 25 years of age who forsook smoking, drinking or dancing.

**EVANGELIST D. D. WILLIAMS**, Box 256, Station D, Cincinnati 6, Ohio, reports that he was with the Central Baptist Church of Columbus, Ohio, Rev. Frank G. Coleman, pastor. There were 27 conversions and a good number of rededications. The Sunday School jumped from 150 on the first day of the meeting to over 300 on the closing Sunday.

Rev. A. J. Gray, pastor of the West Culver City Baptist Church, Culver City, California, reports an eight-day revival with **EVANGELIST MICHAEL GUIDO** of Metter, Georgia, during which time 94 professed faith in Christ, 15 joined the church by letter and many others came for assurance and re-consecration. There were 55 attending the first "new member" class the week after the meeting closed.

Rev. Herschel Wren, pastor of the Lakeport Baptist Church, Lakeport, Arkansas, reports an eight-day meeting in which he preached the opening and closing Sundays and **EVANGELIST WILARD FULLER**, P. O. Box 135, Blanchard, Louisiana, preached the six week-night messages. In the six services Evangelist Fuller conducted, all attendance records were broken, 11 people found Christ as Saviour and asked for baptism, 37 came for rededication, 9 family altars were established and 28 adult members began tithing.

Pastor Wren unhesitatingly recommends the evangelist to those seeking real revival.

Sword of the Lord **EVANGELIST JOE B. RICE** has recently conducted a revival campaign with the Calvary Baptist Church of Monaca Heights, Pennsylvania. The pastor, Rev. William Koltovich, writes the following glowing report:

"The Lord marvelously answered prayer concerning the much-needed revival among the Christians. Many got right with the Lord and publicly confessed it. There seems to be a real improvement in the spiritual atmosphere of our church. Then we are rejoicing in the salvation of five precious souls for whom we have been praying for some time—one of these being a local policeman whose wife is a member of the church. What

(Continued on page 7)

## A "Cumberwood Cowboy Week" for 20 Subscriptions

Spend 7 days at Bill Rice Ranch in Summer Young People's Conference for Only 20 Cash Subscriptions to THE SWORD at Regular Rates of \$2.50 each in the U. S., \$3 in Canada and Foreign Countries

By the Editor

On the Bill Rice Ranch, nine miles west of Murfreesboro, Tennessee, is Cumberwood Christian Retreat. There, July 29 to August 11, will be held two special weeks of young people's Christian camps and conference. There will be thrilling services morning and evening. Two young people's life and problems. A very strong program. The first week, July 29-August 4, Evangelist Paul Levin and Bob Findlay will speak and sing, Evangelist Paul Ferguson will be in charge of games and athletics, Maxheim, the Magician will help and Steward Webber will be song leader. Dr. Lee Roberson and Tennessee Temple Quartet will be in charge of services one day.

The second week, August 5-11, will have a similar program. Bill Rice will be camp director.

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See the offer in the May 4 issue of THE SWORD or THE LORD or write for more information, but hurry with the subscriptions.

Address THE SWORD or THE LORD, 214 West Wesley Street, Wheaton, Illinois.

## A Good Word for Preaching

By Vance Havner

"We don't want sermons," say the program chairmen of many religious meetings today, as well as many editors of religious periodicals, and leaders of youth meetings. Sermons are no longer a drawing card. "Put on a picture, or have a celebrity in the pulpit to pack the house." Then maybe the preacher can give a gospel message. But plain old-fashioned preaching cannot stand on its own, to hear some people tell it. It must have a crutch to get along.

My Bible does not say, "How shall they hear without a brass band?" It says, "How shall they hear without a preacher?" If preaching won't do God's work, nothing else will... We have fallen upon all sorts of carnal devices to pack the house with the argument, the end justifies the means. It is an admission that we have failed to follow the New Testament pattern.

God's method is to use a Spirit-filled church. Rather than pay the price of being Spirit-filled we substitute false fire and worldly expedients.

It is not the duty of the preacher to fill the house; it is his business to fill the pulpit. The church members should fill the house by being there themselves and bringing others.

Lacking a Spirit-filled membership, fervent soul winning and a separated testimony, we are hard put to it to devise other means to secure the desired ends. Of course, the preacher may also be at fault in the state of his heart or the content of his message, and he may need to build a fire under the pulpit in order to warm up the church. But preaching is still the appointed means, and although we are in a day when men will not endure sound doctrine but have "ear-itch" instead of heartburn, let us not forget that the command in that very connection is "Preach the word!" and that God manifests His Word and His will through preaching. Let us hope and pray that the people of God will grow weary of stones and seek bread. We do not better ourselves by aspersions cast on great preaching or by low-rating giants of a past generation; we could use a few today.

—Condensed from *The Standard*.

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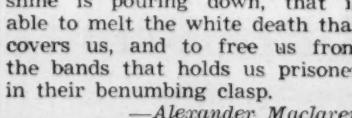
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## SPIRITUAL CHILL

For a Christian to be cold is sin. It can only come from our neglecting to stir up the gift that is in us. People reproach us with extravagant emotion: let us confess that we have never deserved that reproach half as much as we ought. The world's ideal of religion is decorous coldness—has not the world's idea been our practice? We are afraid to be fervent; our true danger is icy torpor. We sit frost-bitten and almost dead among the snows and all the while the gracious sun

## CHRISTIANS OBSERVE? by John R. Rice

This 24-page book we believe is the strongest Bible proof in print that the Jewish Sabbath, Saturday, is ceremonial law, for Jews only, and that Seventh Day Adventists are wrong. Get at 15¢ each, 7 for \$1.00, Sword of the Lord Publishers, 214 W. Wesley, Wheaton, Illinois.



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# Mistaken About Saturday Sabbath

How a Seventh Day Adventist Leader Came to See the Mistake of This Cult and Left It.

By D. M. Canwright

For two years I was one of the general conference committee of three which had control of all Seventh-Day Adventist work in the world. There is no higher authority in the denomination. But it was as a writer and author of numerous pamphlets and books covering nearly all controverted points of their faith, as a lecturer and debater in defense of their doctrines, that I was best known during the last fifteen years I was with them. In these lines not a man among them stood as prominently as I did.

I was converted among the Methodists. In 1859 I heard Elder and Mrs. Ellen White preach on the Sabbath question. I was ignorant and had no idea of the difference between the Sabbath and the Lord's Day. I thought he proved the seventh day was still binding and there was no authority for keeping Sunday. As I was anxious to be right I began keeping Saturday. I did not expect to believe any more of their doctrine.

I began attending their meetings on Saturday and working on Sunday. I soon learned they taught that all other churches were Babylon and the Seventh Day Adventists were the only true people of God. Having no one to intelligently aid me I began to believe the whole system and believed the Bible taught the things they preached.

## Examining the Evidence

Years passed. Then it came about that I used every minute I could get for several weeks, carefully and prayerfully examining all the evidence on the Sabbath, the law, the sanctuary, the visions, etc., till I had no doubt left that the Seventh Day Adventist faith was a delusion. Then I laid the matter before the leading men at Battle Creek, resigned all the positions I held and asked to be dismissed from the church. As soon as I took my stand firmly, to be a free man and think for myself, a great burden, which I had carried all these years, rolled off. I felt like a new man. At last I was out of bondage. I have never for a moment regretted the step I took.

After keeping it twenty-eight years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after having scrutinized, to the very best of my ability, every text, line and word in the Bible having the remotest bearing upon the Sabbath question; after having looked up all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries and dictionaries; after having read armfuls of books on both sides of the question; after having read every and all the early church fathers upon this point; and having written several works in favor of the seventh day, which were satisfactory to my brethren; after having debated the question more than a dozen times; after seeing the fruits of keeping it and weighing all the evidence in the fear of God, I am fully settled in my own mind and conscience that the evidence is against the keeping of the seventh day.

## With the Evangelists

(Continued from page 5)

a blessing it was to hear his clear-cut testimony last Sunday night.

Thank you for recommending Brother Joe Rice to us. He is a real man of God. I have never met anyone more humble than Brother Joe. May God richly continue to bless and use him. I trust we shall be able to have him back with us sometime in the future."

**EVANGELIST HUGH PYLE**, 1721 South Gordon Street, S. W. Atlanta 10, Georgia, led revival services in the Eastern Heights Baptist Church of Muskogee, Oklahoma, recently where Rev. Lloyd Jones is pastor. There were some 30 professions of faith, 11 additions to the church by letter and about 42 rededications of life. Many family altars were pledged and a great number of young people attended the evangelist's "Courtship Class."

**EVANGELIST FRED DILLON** of Moundsville, West Virginia, conducted a revival crusade at the Bridgeport Baptist Church, Bridgeport, West Virginia. The pastor, Rev. Henry O. Loving, reports that there were 12 professions of faith in Christ and 23 rededications and highly recommends the evangelist.

Rev. Carl G. Gibbs reports a good meeting at the Elfland Baptist Church of Elfland, North Carolina, recently under the direction of **EVANGELIST BOB OUGHTON**, P. O. Box 50, Belleville, Illinois. In the nine days there were 27 conversions, 3 who gave up smoking, 2 who gave up snuff, and numerous rededications and family altars pledged. One surrendered to the mission field and plans to go to Africa as a missionary. The

pastor recommends the evangelist to any church wanting real revival.

**EVANGELIST BUCKNER FANNING**, Box 222, Dallas, Texas, recently led the Capitol Hill Baptist Church of Oklahoma City, Oklahoma, in a revival effort. During the campaign there were 53 conversions, 30 additions to the church by letter and 96 rededications of life. One interesting feature of the meeting was the conversion of one of the city's leading bootleggers and his forsaking the illegitimate business. Dr. Hugh Bumpas is the pastor of this church and Herb Hoover was the song leader for the meeting.

**EVANGELIST FREDDIE GAGE**, Box 74, B. U. Station, Waco, Texas, and singer Jimmy Snellen led the Polk Street Baptist Church of Dallas, Texas, in a brief revival effort. Rev. Martin L. Spell, pastor of the church, reports that there were 15 professions of faith, 25 uniting to the church by letter, 2 received by statement, and 70 people who pledged to establish family altars.

**EVANGELIST HOMER BRITTON**, 500 Portview Avenue, Chattanooga, Tennessee, completed a fine meeting at the First Baptist Church of Ansley, Nebraska, according to the pastor, Rev. George W. Rothery. During the campaign there were 15 conversions, 2 rededications and 32 additions to the church.

**EVANGELIST WALT HANDFORD** sends in reports of three revival meetings he has conducted recently.

In the Maranatha Baptist Church of Flint, Michigan, there were 16 conversions and 4 rededications.

## Christians Are Conceited

(Continued from page 1)

to her, just turned to the Scriptures and showed her God's own words.

The next morning she broke down under the iron, hard blows of the Sword of the Lord and prayed her first prayer: "Lord, I capitulate!" At the noon meal she told her parents she was converted. Amazed, they asked her to what—whether she had become a Roman Catholic or a Protestant? She did not know! All she knew was she had become a child of

God and that she believed the Bible from now on.

After the first fury had passed, her parents tried to reason with her. They had given her a broad-minded education; they had acquainted her with the world's literature. Every religion had some good points, hadn't it? Hardly able to answer the many remarks, she again used the portions of Scripture she had read for herself.

Finally her parents gave up and said what many people have said, "You are conceited. You think you alone are right. You are narrow-minded."

What that young woman, now my wife, especially experienced almost any Christian hears from time to time, and many a young fellow's or girl's faith has wavered because of lack of an answer. Young people want to be broad-minded, want to be progressive, want to stand in the crowd, want to be cheered, not jeered at. Isn't it true after all that there is something good and beautiful in every religion? Why should the Holy Scripture be better than the sacred writings of other faiths?

Usually these questions are being asked because people have never read the other holy books. More often they are asked because people know so little about the One Book, the Bible.

It is true that other religions and teachings do possess many beautiful thoughts. The aim everywhere is the same: Man searches for God. Naturally these religions acknowledge sin. Sin is universal. However, they reason, somehow, somewhere there must be a solution. Every religion is a search for that solution. Do those books point in a real way to assurance and rest? Let us see.

Of the four Vedas, or Books of Knowledge, the sacred books of Hinduism, the Rig Veda is by far the oldest, dating from 1000-2000 B.C. In the 25th chapter it acknowledges man's sin: "Whatever law of thine, O god, O Varuna, as we are men, day after day we violate." But when we search for an answer, for a way of escape, we only find: "Never do they fail, the ever faithful worshipper." However, how am I to know whether I am an "ever faithful worshipper"? It is my fate I am not. To the question: "When will I be ever faithful enough?" there is no answer in the Rig Veda. There are beautiful thoughts these sacred records, but they keep us in uncertainty; there is no peace, nor rest, nor assurance of forgiveness.

The central thought of Taoism we find in the Tao the King, written by Lao-tze during the first half of the 6th century B.C. Yet this book only says in its key thought: "If one represses his lustful inclinations and closes his door, he will be in quietude all his life." But whoever does possess the mere possibility to repress his lusts? In Taoism we stand alone, fight alone, and will perish alone because the door of our hearts must be kept closed. Taoism has no promise for the weak, as the Bible which writes, "Open the door, I will come in!" (Rev. 3:20).

Neither does the great Confucius help us much with his Lun Yu, or as it is also called, "The Discourses of Confucius." He, referring to one of the other sacred books, condenses its teaching for us into one sentence: "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence: Having no depraved thoughts." But if we are honest for a moment we must acknowledge we do have depraved thoughts. How must we conquer them; how must we change our thinking? The Bible says we should bring "into captivity every thought to the obedience of Christ" (II Cor. 10:5), and He will be our help, but Confucius has no answer. He just tells us how we should live, but doesn't give or even promise the power to do so.

The Moslem isn't better off either. When a follower of Mohammed wonders how he can receive eternal life, he, no doubt, will turn to the 23rd chapter of the Koran. If it weren't so awful, we surely would laugh, reading:

"Happy now the BELIEVERS

Who humble them in prayer,  
And who keep aloof from vain words,  
And who are doers of alm deeds,  
And who restrain their appetites.  
(Save with their wives, or the  
slaves whom their right hands  
possess: for in that case they  
shall be free from blame. But they,  
whose desires reach further than  
this are transgressors.)  
And who tend well their trusts and  
their covenants  
And who keep them strictly to their  
prayers.  
These shall be the inheritors,  
who shall inherit the paradise  
to abide therein for ever."

As we have seen, every sacred book describes the search of mankind for God. Naturally man is a sinner, but somewhere deep within his heart there must be a glowing spark to be fanned to flame. We find beautiful thoughts, high moral ideas, but mankind continues to grope for peace: Uncertainty is the universal result of every religion.

There is only one book in the world which does not start with man climbing slowly to God: the Bible. There we read that no man seeketh after God (Rom. 3:11); however, a holy God humbled Himself for us (Phil. 2:6-8). Nowhere in the Bible we read that man is like a nut with a hard shell which must be broken to show the good kernel. Indeed we are like nuts, but when the shell is broken the content stinks. God's passport photo of mankind is to be found in Isaiah 1: "The whole head is sick, and the whole heart faint. From the sole of the foot unto the head there is no soundness in it; but wounds and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."

In vain you will search world's religious books for a sentence like that. If we want the teaching of the Bible condensed into a verse, we ought to turn to John 3:16, the Bible in a nut shell: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here we find the solution of the sin problem. No inherent goodness in man can enable him to climb to God, but God came down to men. It all starts with God, comes forth from God, reaches down for God, and takes us to God. We can have assurance of salvation because Christ paid for our sins. He broke the chains of death and lifts us to the Father.

During the awful September days of 1944, I helped as assistant policeman in the Netherlands. Ten thousand paratroopers had been dropped only a mile from the town where I lived. In one of the worst battles of World War II (The battle of Arnhem) nine thousand of them were slaughtered. Over one hundred thousand civilians had to be evacuated from the battlefield. There were no trains, nor busses, nor cars.

Then walking on duty along the high road to Arnhem we found a young girl lying unconscious in the grass. On a crude self-made stretcher we took her to a little emergency hospital. That very night she died without having regained consciousness. The nurse who took care of her searched her possessions. All she found in the little pocketbook, (all she had with her,) was a New Testament. No name was in front, but when the New Testament opened at John 3:16 she noticed the word "world" crossed out and written in the margin "Joky!" Somewhere among the many stones of the town's cemetery is a little grave of a girl without a last name. Her new name, however, is recorded in the books of Heaven. She knew God gave His Son for her; do you?

Are you able to fill in your name there? No religion ever gave assurance of salvation except the Bible, God's own Book. People may say we are conceited. Indeed we are. Just as conceited as the fireman entering the burning house, telling the people to get out or burn. People may say we are narrow minded, and indeed we are. Just as narrow minded as the Burlington Route time schedule. But if you want to get home you better get at the depot at the designated time. Better be narrow minded and catch the Gospel train, better be conceited and escape the flames, for there is only one way: God's way, the Christ way.

— THE END —

### Watch Your LABEL!

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## Editor's Notes

(Continued from page 2)

in 350 foreign missionaries and some 60 home missionaries.

### Should You Remember the Sword in Your Will?

We believe that most people should make a will. And we suggest that many should see that the Sword of the Lord work goes on, with its witness, its stirring to revival power, its defense of the faith, its soul winning. And you can do it by putting as large a bequest as possible for the Sword in your will. The money will work for the Lord after you are gone. Better that it be used for Christ and bring in eternal rewards, than to be a subject of misunderstanding and possible harm among relatives.

Others should give very largely now to the work of the Sword of the Lord. We trust that God's people will listen for God's voice and see what He would have them to do. This work urgently needs the support of people who believe in the great fundamentals of the faith, believe in active revival and soul-winning work, and in the emphasis upon a separated, Spirit-filled life. Does God want you to help?

### Our Mission Causes Cry

We are having continually more requests for Sword of the Lord books from ministerial students. We have a very carefully prepared printed form that students who are in actual ministerial training may fill out, requesting certain of our books, and promising to read them

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soon. We have now given out some \$12,000 worth of these books to over 1700 ministerial students in actual training. We lack some thousands of dollars of having enough to pay for them at wholesale cost. Yet we have hundreds of letters from these ministerial students saying how life-transforming the books are proving, how they are helping people to stay true to Christ and preparing them to preach. If you want to help us tie these ministerial students on to the great fundamentals of the faith and bind them to Christ and His blood as the only hope of sinners, I hope you will prayerfully consider whether you should not invest some money as a gift to our Free Literature Fund.

You will note that we are also sending large amounts of literature to prison chaplains, and even more to our missionary committees in foreign countries who have printed and distributed in 22 foreign countries copies of my booklet, "What Must I Do to Be Saved?" There is a continual cry for more of this literature. We do all we can. We seriously need your help.

I frankly do not know any way I can invest some of the Lord's money to reach more people and to result in more people being saved eventually, than in this Sword Free Literature Fund, and in the Ministers and Missionary Subscription Fund.

We continually feel the burden of reaching ministers with THE SWORD OF THE LORD. We find that thousands of ministers, if they are once well acquainted with the life-changing power of THE SWORD OF THE LORD, depend upon it largely, and are tremendously blessed by it. We have recently found over 1,200 ministerial students desiring THE SWORD, and many of them are in straitened circumstances, working their way through school, and they have a serious difficulty in paying for the literature they need. Could not many of you who read and have been blessed by THE SWORD help these ministerial students with subscriptions? We need help now on about 1,200 subscriptions which are being sent, for which no money is available in the Minis-

## The Decision of Destiny

(Continued from page 1)

future was glorious. Now Moses looked at this and looked at that. Make your choice. This determines your character, and character will settle your destiny. Now what are you going to do about it? Moses looked on that, and then turned his back upon it and said: "I will pick me out a lot where duty calls me."

If Moses had lived today and had done a thing like that, nine-tenths of you members of the church, when you met him on the street would have said: "Moses, you are the biggest fool that ever lived." And I will tell you, a man, to be the biggest fool that ever lived in this town, must be a dandy; there is no doubt about that. "Moses, you have played the fool; you have given up everything, and gotten nothing." And I want to say in my place here what was true of Moses

ters and Missionary Subscription Fund.

God puts it on the hearts of some to help with our Building Fund also. Will you make these mission causes a matter of prayer.

### Only God Can Supply This Need

For many years I have felt a growing burden to write a book on the inspiration of the Bible. After many years of study, prayer, answering questions, and defending the faith, I feel that the one book most greatly needed among Christians in America today is a very strong, scholarly yet simply written book, true to the Bible, on the inspiration and infallible accuracy of the Bible. If that great central foundation truth be settled, all the essentials of the Christian faith naturally follow. But burdened as I am with the weight of editorial duties, with the heavy mail, with many, many engagements which, it seems, I ought not to turn down, I have thus far hesitated to undertake the writing of this book.

It seems to me that only the blessing and power of God can make the book that ought to be written possible. In the first place, may God give me boldness and physical strength to undertake it. May He help me to so organize the work and may He send the helpers to take the load off my shoulders, so I can spend the time in study, research, prayer, and writing. Then may the dear Lord give power from Heaven, a supernatural wisdom, the mighty power and leading of the Holy Spirit so that I may write with convincing, unanswerable logic and fact and Scripture! Only God can do what needs to be done in this matter. I beg Christians who feel the need to join in earnest prayer. I know the work ought to be done. If God gives strength and helpers and wisdom, I will try. Will you pray?

### Meet Me There!

The editor will be speaking at the following engagements where a great number will come from far and near. Can you meet me at one of these engagements?

1. June 11-16 at the working conference of the Bill Rice Ranch, Murfreesboro, Tennessee.
2. July 1-6 at the Sword of the Lord Conference on Revival and Soul Winning at Lake Louise, Toccoa, Georgia.
3. August 13-19 at Sandy Cove, Maryland, the Morning Cheer Conference, conducted by Dr. George Palmer of Philadelphia.
4. August 26-29 at the Sword of the Lord Conference on Revival and Soul Winning at Miller-Road Baptist Church, Garland, Texas, (a few miles from Dallas).
5. August 30-September 3 at Penn Grove Bible Conference, York, Pennsylvania.

We hope that thousands of Christians will have a really Christian vacation and feed upon the Word of God and be stirred and filled anew with the power of God for soul winning. Will you meet us there?

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thoroughbred horse no mortal man has a higher admiration for than the man talking to you tonight. To stand at the side of a race track and see a half dozen thoroughbreds prancing for the start, and see them ready to leap and lunge around, to see them on the home stretch with nostrils distended and swollen as they are bearing for the last hundred feet, then watch them—just before they reach the goal you find them neck to neck and nose to nose, touching for the last ten feet. Why, preacher as I am, I would go one eye on that. But I haven't seen a horse race for twenty years, and never expect to see another. Not that I don't like the thoroughbred horse and don't like to see him run, but I can't stand the dirty little devils standing around him, betting on him. The horse is a thoroughbred, but the little devils betting on him are scrubs. If you will breed up your folks, I will go to the horse race.

These pool rooms and ballrooms and places of vice have attractions, but those pleasures are like poppies spread; they are

Like the snowflake in the river; A moment white, then melts forever.

I grant you that the whirl of the ballroom has its attractions, for those who are attracted to it. I grant you that, frequently, these half-nude forms that dance around behind the footlights of the theaters of this country have an attraction for baldheads. I'll admit that. But hear me: I have a profound respect and reverence for a young woman, or a man or woman of any age, who says that there is something better than that, and something nobler than that in the things that foster my manhood and develop my character and purify my nature and help me to live after my body is buried.

The little fellow; you can tell the size of a fellow by what amuses him. I went into a home sometime ago, and while sitting talking with a lady I saw little blocks with letters on them, and little dolls and some tops and marbles scattered about over the floor, and I looked at them. I said:

"There are some babies here, aren't there?"

She said: "There are."

Directly three or four little toddlers came in and picked up their playthings. I said:

"I knew there were when I saw the playthings; I knew the little ones were around."

You can tell the size of a fellow by what amuses him and when I see pool rooms and race tracks and ballrooms and card tables and all that sort of stuff, I know there are some little bits of folks all around in that center. If there were not, then those things wouldn't be. You can go into any room in this town where the husband and wife are the happy parents of a poodle dog and a canary bird, and you will never see any of those little things lying around; there are none there. No children to play with them.

### But There Is More Profit and Joy in Serving God

There was something in the pomp and splendor here, but there is more here, and the day comes to you and me. I can remember well when the day came to me, twenty-odd years ago. I looked; I saw all there was here; I saw just over there; but thank God this night, and will praise him while eternity passes away, that that day came to me. And I thank God the day came to me when I had to decide what I would do, and I decided, and I chose, and I am abiding my choice. That hour I can remember so well. I turned my back on all, and gathered my Bible and hymn book and got astride of my little pony and rode my first Georgia circuit—I reckon the poorest one in all the South. But I went to my work with a happy heart. I went around with a joyous mind and began my work on that poor little Georgia circuit twenty-two years ago, rejoicing in spirit that I had a place at all to go forth to in the new life that I had chosen and where my choice sent me. I went there and I went to

(Continued on page 9)

## The Decision of Destiny

(Continued from page 8)

work, and tonight I say to you that I wouldn't go back again and choose to be President or king or czar rather than the humble Methodist preacher that started in Georgia twenty-odd years ago. It was the wisest choice I ever made. Every minister in the world can quit preaching if he wants to. My job is for life, and I will never quit it till my tongue cleaves to the roof of my mouth and my right hand loses its cunning. I am in for the war, having made my choice. And I will tell you another thing: When a fellow settles a question once, and settles it forever, he doesn't have much trouble after that. No, sir. This old world knows when a fellow is in earnest.

I was in a prayer meeting sometime ago, and they had a talking meeting. I am always interested in a talking meeting. The brethren began to talk; they talked about their losses, and their crosses, and their ups and their downs, and about the obstacles in their way to Heaven. Well, I enjoyed it. There isn't anything in a fellow's way when sitting down on a stump on the roadside; he just imagines there is something in his way. But listen: When they got through the preacher saw me sitting down the aisle. He said: "Brother Jones, I think that is you sitting down there; come up and say a word or two." I got up and walked down there. I said:

"Well, it isn't my say. It is the brethren talking; but I want to say I have been very much interested."

They had been talking about their obstacles and difficulties in their pathway to glory. Said I: "The gait the fellow is hitting determines the obstacles in his way." I can take a slow, poky horse in a dray and start him up and down a street, and I will have to turn out for everything that comes across. It's a fact. The newsboys would make me jump around to keep from hitting them with my slow, poky horse; it is my business to keep out of the way. I can take Nancy Hanks, tighten the reins and go down the street, and the whole city will roost on the sidewalk and let me go by. The gait you hit determines the obstacles in the way. And the old brother gaining a mile a week to Heaven has many obstacles in his way. But if you will start to Heaven in earnest, and hit a mile a minute toward the good world, why, the flesh and the devil will roost on the sidewalk and let you go.

The man who walks up and says, "Every ounce of my flesh, every drop of my blood, every dollar of my money, and every passion of my soul I have committed to the choice of my life," and will stay by it through weal and through woe; that is the man that wins.

My neighbors didn't understand me when I started. I think the whole town was glad I had joined the church, and every fellow I met would shake hands with me so cordially and say: "Sam, I am so glad you have joined the

church; I hope you will stick." Every fellow I met told me he hoped I would stick. I got so I didn't want to meet them; if it hadn't been for my religion, I would have had a hundred fights the first week I joined the church. Every fellow that I met said: "I hope you will stick." I have stuck for twenty-three years. I have got more stickability tonight than I ever had in my life. Stay by it. I have got it after a Presbyterian sort. He is able to keep us, blessed be God!—able to keep us from falling; his grace is sufficient; and there is no more reason for a Methodist to fall by the way than there is that an angel from Heaven should drop out of Heaven. Not a bit.

### Moses Settled It Forever!

Brother, meet the issue squarely and fairly. Has that moment come to you in your life? Have you ever settled it once and forever, and are you staying by it tonight? I say, do right. I am there more fully, unalterably, and eternally than I ever was. Now, I grant you, Moses didn't have a picnic all the way. Moses gave up everything for duty to that crowd. Did you ever look how the crowd turned against him? They came mighty near mobbing him several times. Did you ever look at that picture of Moses upon Sinai? God's own presence on the mount made it tremble from base to top, and God chiseled the Ten Commandments out of tablets of stone, and when Moses came down the mountain he had the great tablets from the hand of God Himself. When he reached the base of the mountain the Israelites had built a golden calf, and were worshiping it, and I expect Moses thought: "Well, I made a mistake to give up the king's home and a good heirship to the throne, to lead such a gang as you."

Take him over in the wilderness. When he got over there among the snakes, Moses had a hard time with them; there was no question about that; but I verily believe in my soul that it never came to Moses to retrace his steps. He left a land knowing intelligently what he was leaving, and he knew, perchance, what he was undertaking, and led them on and on, until finally he came in sight of the promised land. God led him up to the top of the mountain, and showed him a land that flowed with milk and honey, and told him that his people would pass over soon; and when God showed him the promised land, God said, "We will lay your body down and bury it, and your spirit shall go with me to the skies," and Moses proceeded and led them on and on, and the character of Moses stands in history above every name, almost, that mortal man ever carried. And I say to you that the names of the Pharaohs would have perished but for their connection and association with the name of Moses. Blessed be God, that a man can perpetuate his name and his character forever.

### David Preferred God's Way and People

David said: "I had rather be a doorkeeper." That's the fellow on the outside in the cold. He cannot hear or see what's going on. It is about the most undesirable place a fellow could have in the world. If there is music going on, he can occasionally hear the strains, and he wants to get in to hear some more. If there is speaking, he cannot hear it. A doorkeeper has a cold, freezing, unpleasant job. Yet David would rather be a doorkeeper in the house of God than to dwell in the tents of wickedness.

Now here, let us consider the matter as it applies to us. What did David say? Listen: "I would rather be a doorkeeper," etc. You may say what you please, but a man follows his "rathers." You may say what you please about the church, about preachers, and the Bible, and Heaven and Hell, but I repeat again that a man will follow his "rathers." Whatever a fellow "rathers" he is going to do. A fellow follows his "rathers" as the cow's tail follows the cow. They're both in the procession. The tail belongs to the procession of the cow, and the "rather" belongs to the procession of the man. Yes, a man is

## Black Rock

(Continued from page 3)

"He's fair daft about her," he explained to me, "an' I'll no' deny but she's a great help, aye, a verra conseederable asseestance; but, mon, she doesn't ken the whisky an' the inside o' a man that's wantin' it. Aye, puir buddie, she diz her pairt, an' when ye're a bit restless an' thrawn aifter yer day's wark, it's like a walk in a bonnie glen on a summer eve, with the birds littin' about, tae sit in yon roomie an' hear her sing; but when the night is on an' ye canna sleep, but wauken wi' an awfu' thurst an' wild dreams o' cozy firesides an' the bonnie sparklin' glosses, as it is wi' puir Billy, aye, it's then ye need a mon wi' a guid grup beside ye."

"What do you do then, Geordie?" I asked.

"Oo, aye, I juist gang for a bit walk wi' the lad, an' then pits the kettle on an' maks a cup o' tea or coffee, an' aff he gangs tae sleep like a bairn."

"Poor Billy," I said pityingly, "there's no hope for him in the future, I fear."

"Hoot awa, mon," said Geordie quickly. "Ye wadna keep oot a puir cratur frae creepin' in that's daein' his best?"

"But, Geordie," I remonstrated, "he doesn't know anything of the doctrines. I don't believe he could give us 'The Chief End of Man.'"

"An' wha's tae blame for that?" said Geordie with fine indignation. "An' maybe you remember the prood Pharisee an' the puir wumman that cam' creepin' in ahint the Maister."

The mingled tenderness and indignation in Geordie's face were beautiful to see, so I meekly answered:

"Well, I hope Mr. Craig won't be too strict with the boys."

Geordie shot a suspicious glance at me, but I kept my face like a summer morn, and he replied cautiously:

"Aye, he's no' that street; but he maun exercisee disremination."

Geordie was none the less determined, however, that Billy should "come forrit"; but as to the manager, who was a member of the English Church, and some others who had been confirmed years ago and had forgotten much and denied more, he was extremely doubtful, and expressed himself in very decided words to the minister:

"Ye'll no' be askin' forrit thaee Epeescopawlyun buddies. They juist ken naething ava."

But Mr. Craig looked at him for a moment and said, "Him that cometh unto Me I will in no wise cast out," and Geordie was silent, though he continued doubtful.

With all these somewhat fantastic features however, there was no mistaking the earnest spirit of the men. The meetings grew larger every night and the interest became more intense. The singing became different. The men no longer simply shouted, but as Mr. Craig would call attention to the sentiment of the hymn the voices would attune themselves to the words. Instead of encouraging anything like emotional excitement, Mr. Craig seemed to fear it.

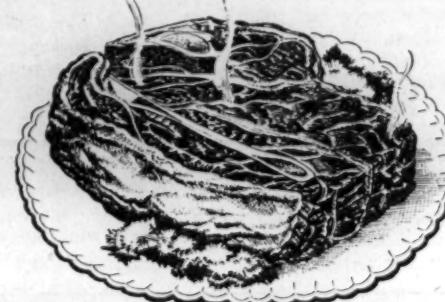
"These chaps are easily stirred up," he would say, "and I am anxious that they should know exactly what they are doing. It is far too serious a business to trifle with."

Although Graeme did not go down-stairs to the meetings, he could not but feel the throb of the emotion beating in the heart of the community. I used to detail for his benefit, and sometimes for his amusement, the incidents of each night. But I never felt quite easy in dwelling upon the humorous features in Mrs. Mavor's presence, although Craig did not appear to mind. His manner with Graeme was perfect. Openly anxious to win him to his side, he did not improve the occasion and vex him with exhortation. He would

(Continued on page 11)

"... STRONG MEAT BELONGETH TO THEM THAT ARE OF FULL AGE . . ." (Heb. 5:14)

## For Those Who Like "Strong Meat"



## TWELVE TREMENDOUS THEMES

by Evangelist John R. Rice, D.D., Litt.D.

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going to do what he'd "rather."

And a woman is going to do what she'd "rather." If a woman would rather play cards than attend

prayer meeting, she'll be found round the card table, even if she were the "leadingest" member of the church, as the old darky called her.

If you, brother, would "rather" be at the ballroom, you'll be there. If you would "rather" the club to the company of your good wife and sweet children, then you'll be at the "hog wallow."

Find the young man who would rather go to the horse races and bet and win money than to earn his bread by the sweat of his brow, and that young man will follow the horse races.

If a man would rather serve the Devil and the flesh than God and the right, he too will follow his "rajahs."

Find me such a man, and I'll show you a man upon whom God can bank, and whom the world can honor.

**Paul Trusted and Served the Lord Jesus Wholeheartedly**

St. Paul counted all things but loss for the excellency of the knowledge of Jesus Christ, his Lord. When a man can say, "In Jesus I trust altogether," that man will follow the object of his love through thick and thin every day in the week and every hour in the day.

Remember that God looks more at the preference and choice of your heart than at anything else. Whenever it is your choice, your preference, your desire to please God, that moment you are brought into harmony with God; that moment you will do right because it is right, and you will not do wrong, because it is wrong.

A good many folks in this world are trying to do what's right because they want to get to Heaven when they die. Well, you may get there, God bless you, brother!

There'll not be much there when you do. Then there are a good

many folks who want to do what's right because they don't want to go to Hell. Well, brother, you may make it; but if the Devil does happen to get you, he won't get much. Give me the fellow who will not do wrong because it is wrong.

Turn such a man loose and you will have a good citizen whether he be in Heaven or Hell.

A fellow who does right because it is right, and who settles the question once for all, there is no need to fear for him. Give me a man who, like David, would rather take a humble position among the despised than follow the kings in their glory and splendor to Hell,

and I tell you such a man is worth his weight in gold to any church to which he belongs. Give me a woman who will do right because it is right, and that woman is a precious jewel in any church to which she belongs. Walk squarely up to duty, and stay there. I want that sort of men and women in the church.

I will delay you but a few moments longer. I want to impress the matter upon you as individuals. Brother, look at me a minute. It will soon be over with you. Perchance the very spade that will dig your grave is in yonder hardware store. It may be that the coffin in which your body will lie is in the undertaking establishment this minute. Perhaps the very shroud in which your body will be wrapped is ready in this town. Have you lived to any purpose?

Now there is a chance for you to rally and be a new man and set and example to those you guard and love. Now there is a chance for you to turn to God. What a privilege, what an opportunity we have in this day! What a privilege and what an opportunity we have here tonight! Your decision determines your destiny.

From *BEST LOVED SERMONS OF SAM JONES*, edited by Walt Holcomb.

## Your Stand for the Faith

(Continued from page 1)

no infallible and inerrant Word from God, then man is on a ceaseless quest for truth. He has yet to find an authoritative objective standard of anything. The best he can do is reach tentative conclusions on the basis of experience, or reason, or intuition. Concerning such an individual, II Timothy 3:7 is very much to the point. He is "ever learning, and never able to come to the knowledge of the truth."

The fundamentalist believes that the Word of God is his objective standard. However limited his understanding may be, however short his experience of the truth, the fundamentalist has the revelation of which the Lord Jesus said, "Thy word is truth" (John 17:17).

Whatever lip service the modernist pays the Bible, it is not for him the final rule of faith and practice. The great truths of the Word of God give us this faith which was once for all delivered to the saints. God has spoken. We simply ask, "What did God say?" Is the faith once for all delivered, or is it not? Did the Holy Spirit reveal all the truth to the disciples, or did He not? In short, did our Lord know what He was talking about, or did He not?

Years ago there labored in Germany a very eminent and excellent teacher named Franz Delitzsch, who died in 1890. While he was teaching at Leipzig, it is said that on one occasion he said to his students: "Young gentlemen, the battle is now raging around the Old Testament. Soon it will pass into the New Testament field—it is already beginning. Finally it will press forward to the citadel of your faith—the Person of Jesus Christ. I shall not be here then, but some of you will. Be true to Christ, stand up for Him, preach Christ and Him crucified." That prediction has been fulfilled.

The great doctrines of the Word of God may be spoken of as *the faith*. The word "faith" is used in at least three ways in the New Testament. The most common is to express our idea of trust; it is

our faith in the Lord Jesus, our trust, that brings us into saving relation with Him. The word is used that way many times. It is also used in the sense of trustworthiness (Gal. 5:22, Rom. 3:3).

But the word is often used in another way, and it is that third use in which I am particularly interested at this time. It is "the faith," in the sense of setting forth a doctrinal, factual presentation of the truths of Christianity. "And I was still unknown by face unto the churches of Judea which were in Christ," Paul says (Gal. 1:22-24, A. S. V.), "but they only heard say, He that once persecuted us now preacheth the faith of which he once made havoc; and they glorified God in me." Paul preached *the faith*!

### Men May "Err," "Deny," or Be "Reprobate" Concerning the Faith

What does the Word of God say regarding our attitude toward the faith? Let us see first the words used to describe the wrong relationship to the faith, "O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith" (I Tim. 6:20, 21). They have erred concerning the faith.

There is a parallel reference in verse 10 of this chapter; "The love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

Therefore, so far as Christian truth is concerned, so far as the objective revelation of God in the Holy Scriptures is concerned, it is possible for men to err from the faith. They can deviate, swerve, turn from the truth. A person may know the Lord, and yet because of ignorance or because of the snares of the Devil, he may err concerning the faith.

That doesn't mean he denies the faith; that he has apostatized, but it means that in some essen-

tial, in some part of the revelation of God, he has erred.

Another word is used which in my judgment is far more terrifying. We have it in I Timothy 5:8: "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." He hath denied!

It is possible, of course, to deny the faith by voice or by pen. A man may repudiate the great teachings of the Word of God and thus deny the truth, the faith; he may write books which do this, and there are many of them. You may tune in your radio and hear a man give vent to his disbelief in the Word of God, his denial of the faith. But God isn't content to let the matter stop there. He doesn't stand by and say to deny the faith means simply to articulate a few words in which you assert your disbelief in the virgin birth, in the impeccable life, in the atoning death, in the physical resurrection of the Lord Jesus, in His actual coming again. Make no mistake, that is denying the faith, that is apostatizing. But God goes further.

Here is a man who so far as profession is concerned, stands among the people of God and is identified at least outwardly with the local church. But Paul by the Spirit of God says that if there is a man who doesn't provide for his own, specially his own household, he has denied the faith! It is not something he has said, it is not something he has written, it is his failure to take care of his own family physically and materially. The emphasis of the Word of God is not merely on what we say; it is on what we do. It is on what we do. Not only is an apostate one who speaks his disbelief, but he is an apostate who in pious unconcern gathers his filthy, unholy garments of self-righteousness about him and fails to take care of his own family.

But there is another word, and as the second is more terrifying than the first, the third is even more terrifying than the second. Look at II Timothy 3:8. "And even as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith." This speaks of the apostasy of the last days, of those who have

The cross is associated with blood. Yes. We must not set up our refinement against Christ's agony. Let us warn our very souls against the shameful affectation of being more appalled by the blood than by the sin. A very wonderful thing this is that man should have become so refined as to shrink

from blood and yet be able to speak of sin as if it shocked no feeling. Thus we deceive ourselves. We pretend to sink the sinner in the gentleman when we stand before the cross. This may be the deepest depth of infatuation. On the other hand, we must not think of blood only, but of the blood of Christ. Nor of the blood of Christ only, but of "the precious blood of Christ,"—the very word being twice qualified and thus raised out of common thought into regions of dignity and holiness. Corruptible gold could have bought corruptible redemption, but we have come by faith to know that we "are not redeemed with corruptible things."

When we sink into the humiliation which alone befits our sense of sin—when we abhor ourselves in dust and ashes—the thing above all other things that we do not want is an Example. After redemption we need it, but not before. To preach to me the fact and the doctrine of Christ's Example when I am stung through and through with experiences of my sin is simply to mock me. It is to oppose to me an infinite sneer. I then want a Saviour, not an Example. I want salvation, not rebuke. Do not say to me, "See in Christ an instance of self-

(Continued on page 12)

soul, that causes me to tremble more, than that word "abandon-ed."

"Err," "deny," "reprobate"—these are the three words used to describe the wrong relationship to the faith, and alas, many, many fall into these three categories.

**Christians Are Commanded**  
"Hold the Mystery of the Faith," "Be Sound in the Faith," Be "Steadfast in Your Faith," Should "Strive for the Faith."

Now think briefly with me of the words used to describe the right relationship to the faith. There is a word addressed to deacons in I Timothy 3:8, 9: "Deacons in like manner must be grave, not double-tongued, not

(Continued on page 11)

grave, not double-tongued, not

## PUZZLE NUMBER 24

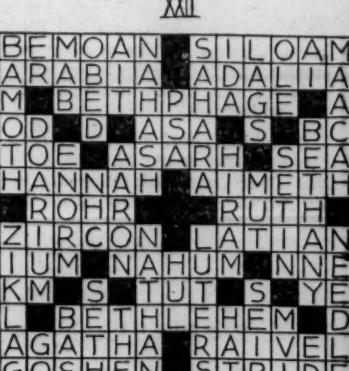
### CLEWS ACROSS

- Celebrated island; site of the Temple of Apollo
- Mourning birds
- Mineral alkali
- Son of Adam; a keeper of sheep
- A tribe which smote the Israelites under Joshua
- Laboring man
- Gold (Symbol)
- Native metal
- God of the Sun
- Trees
- Daylight
- Mountain, south of Mt. Seir, where Aaron died. (Num. 20: 27)
- Track of a deer
- Inside
- Remove
- Small fish
- Medicinal plant mentioned only once in the New Testament. (Matthew 23:23)
- Pronoun
- Yeomanry (Abbr.)
- A prophet who foretold the miserable ruin of Nineveh in a book of three chapters
- Damage
- Remarkable African antelope
- Inter
- City of Judea, on the Dead Sea where David dwelt. (Josh. 15: 62)
- Title page (Abbr.)
- Goddess of healing
- Degree
- Person of unsound mind
- Title of address
- The Eternal City (Italian)
- Son of Seth; all his days were 905 years. (Gen. 5:11)
- City near Tyre, also a brook or river of Palestine
- Son of Eliahad: adversary of Solomon. (I Ki. 11:23)

Follow the rules carefully to win this booklet:  
1. Fill in the empty blanks according to the clews given. *Answers must be correct and complete.*

2. PRINT (not write) your own name and address in the blank below the puzzle and mail to: Aunt Jessie, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of THE SWORD OF THE LORD,

- Specialist (Emergency Service) U. S. Navy (Abbr.)
- Humble
- Perfume
- Wife of the greatest of the patriarchs
- Woman of Athens, whom Paul converted
- One of the family of Shem. (Gen. 10:28)



### Answer to Puzzle Number 22

XII

Name \_\_\_\_\_ (PRINT)

Address \_\_\_\_\_ (PRINT)

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_ (PRINT)

you may print your answers on another piece of paper or postcard.

3. To receive the booklet, *Eight Gospel Absurdities*, your entry must be postmarked by midnight, SATURDAY, MAY 26, 1956. The answer to puzzle No. 24 will appear in the June 1 issue of THE SWORD OF THE LORD.

## Your Stand for the Faith

(Continued from page 10)

given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience." I recognize that this is a word directed toward those who had special responsibilities in the early church—the deacons. But surely we do not exhaust the application of this text by applying it only to the deacons. All of us should hold the mystery of the faith in pure conscience.

Let me lovingly remind you that you cannot hold the faith unless you are held by the faith. If there is anything that is obnoxious to God, it seems to me, it is the man who says he holds the faith, but whose life says that he does not. "Holding the mystery of the faith in a pure conscience." It is not just a mat-

ter of holding the mystery of the faith, but holding it in a pure conscience. Under God our lives are to be right before Him, sin is to be dealt with and confessed and forsaken. As children of God there is to be a heart cry for holiness in us.

A second word used to describe the right relationship to the faith is found in Titus 1:12, 13. Writing to this man charged with responsibility of ministry among the Cretans, the apostle says: "One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. This testimony is true." There was no pulling punches, or beating around the bush here, nothing mealy-mouthed about this. What do you do in the face of such a testimony? "For which cause reprove them sharply, that they may be sound in the faith" (vs. 13).

Do you see that? He didn't say, "Titus, get a few of them off in a corner somewhere, give them a few good lectures in doctrine." Paul says, "Rebuke them sharply, that they may be sound in the faith."

What does Paul mean, "that they may be sound in the faith"? That they won't lie, that they won't be gluttonous, that they won't give themselves to the expression of their old man, the flesh. To be sound in the faith means to reject Jewish fables and commandments of men who turn away from the truth, but also means the dedication of one's life to God. That is soundness in the faith.

In I Peter 5:9 is another word. This adversary of ours, the Devil, who is a roaring lion, walking about, seeking whom he may devour, is to be withstood, is to be resisted, "whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world." Be firm, be steadfast in the faith.

These are the words to describe what your attitude and mind should be to this glorious faith of our fathers. We are to hold it and cherish it; we are to be sound in it; steadfast in it; and in the final place, we are to strive and contend for it. "Only let your manner of life be worthy of the gospel of Christ: that,

whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God" (Phil. 1:27).

I am aware that there is another verse in the Word of God which says: "The Lord's servant must not strive, but be gentle towards all" (II Tim. 2:24). It may interest you to know that the verb in each of these verses is a quite different one in the original language, and there is no contradiction.

Surely the Lord's servant is not to strive, but to be gentle toward all. God help us to be that and not to enter a fight simply for the sake of a fight; nor to go around with a chip on our shoulder waiting for somebody to push it off so we can strike out at them! But do not confuse gentleness with lack of conviction. Contending without spiritual grace is quarreling; edifying without contending is indifference.

The Bible nowhere presents a picture of the child of God as spineless, like a jellyfish, or a sort of Mr. Milquetoast, convictionless. He is a soldier who is to stand for the truth of God! His weapons are the weapon of prayer in the Holy Spirit, the weapon of knowledge of the Word of God, the weapon of a life of holiness, the weapon of a faithful witness who takes his stand courageously for God with the shield of faith and the sword of the Spirit.

We ask you, my friend, are you standing? Are you striving? Are you contending? Do men know where you stand, or have you drifted with the crowd?

### Christians Ought to Speak Out in Defence of the Faith

We are living in a precarious day when it looks as though everybody can get along with everybody else. I want you to know that here is one man who can't get along with everybody else!

The late Dr. J. Gresham Machen, the champion of the faith that he was, addressed a great company at a Founder's Week Conference back in 1924. He spoke on the subject, "Honesty and Freedom in the Christian Ministry," and among other things he said this:

"Paganism has made many efforts (Continued on page 12)

And he stopped abruptly with his eyes upon Craig.

But Craig met him with unshaking gaze, quietly remarking, "Her heart is under the pines;" and we moved on, each thinking his own thoughts and guessing at the thoughts of the others.

We were on our way to Craig's shack, and as we passed the saloon Slavin stepped from the door with a salutation. Graeme paused.

"Hello, Slavin! I got rather the worst of it, didn't I?"

Slavin came near and said earnestly:

"It was a dirty thicket altogether. You'll not think it was mine, Mr. Graeme."

"No, no, Slavin! You stood up like a man," said Graeme cheerfully.

"An' you bate me fair; an' bedad it was a nate one that laid me out; an' there's no grudge in me heart till ye."

"All right, Slavin. We'll perhaps understand each other better after this."

"An' that's thre for yez, sor; an' I'll see that your byes don't get any more than they ask for," replied Slavin, backing away.

"And I hope that won't be much," put in Mr. Craig; but Slavin only grinned.

When we came to Craig's shack Graeme was glad to rest in the big chair.

Craig made him a cup of tea, while I smoked, admiring much the deft neatness of the minister's housekeeping and the gentle, almost motherly way he had with Graeme.

In our talk we drifted into the future, and Craig let us see what were his ambitions. The railroad was soon to come. The resources were, as yet, unexplored, but enough was known to assure a great future for British Columbia. As he talked his enthusiasm grew and carried us away. With the eye of a general he surveyed the country, fixed the strategic points which the Church must seize upon. Eight good men would hold the country from Fort Steele to the coast and from Kootenay to Cariboo.

"The Church must be in with the railroad. She must have a hand in the shaping of the country. If society crystallizes without her influence the country is lost, and British Columbia will be another trapdoor to the bottomless pit."

"What do you propose?" I asked.

"Organizing a little congregation here in Black Rock."

"How many will you get?"

"Don't know."

"Pretty hopeless business," I said.

"Hopeless! hopeless!" he cried. "There were only twelve of us at first to follow Him, and rather a poor lot they were. But He braced them up and they conquered the world."

"But surely things are different," said Graeme.

"Things? Yes! yes! But He is the same."

His face had an exalted look, and his eyes were gazing into far-away places.

"A dozen men in Black Rock with some real grip of Him would make things go. We'll get them, too," he went on in growing excitement. "I believe in my soul we'll get them."

"Look here, Craig: if you organize I'd like to join," said Graeme impulsively. "I don't believe much in your creed or your Church, but I'll be blown if I don't believe in you."

Craig looked at him with wistful eyes and shook his head.

"It won't do, old chap, you know. I can't hold you. You've got to have a grip of some one better than I am; and then, besides, I hardly like asking you now"—he hesitated—"well, to be out-and-out, this step must be taken not for my sake nor for any man's sake, and I fancy that perhaps you feel like pleasing me just now a little."

"That I do, old fellow," said Graeme, putting out his hand. "I'll be hanged if I won't do anything you say."

"That's why I won't say," replied Craig. Then reverently he added: "The organization is not mine. It is my Master's."

"When are you going to begin?" asked Graeme.

"We shall have our communion service in two weeks, and that will be our roll-call."

"How many will answer?" I asked doubtfully.

"I know of three," he said quietly.

"Three! There are two hundred miners and one hundred and fifty lumbermen! Three!" and Graeme looked at him in amazement. "You think it worth while to organize three?"

"Well," replied Craig, smiling for the first time, "the organization won't be elaborate, but it will be effective, and, besides, loyalty demands obedience."

We sat long that afternoon talking, shrinking from the breaking up; for we knew that we were about to turn down a chapter in our lives which we should delight to linger over in after days. And in my life there is but one brighter. At last we said good-by and drove away, and though many farewells have come in between that day and this, none is so vividly present to me as that between us three men. Craig's manner with me was solemn enough.

"He that loveth his life' Good-by. Don't fool with this," was what he said to me.

But when he turned to Graeme his whole face lighted up. He took him by the shoulders and gave him a little shake, looking into his eyes and saying over and over in a low, sweet tone:

"You'll come, old chap, you'll come, you'll come. Tell me you'll come."

And Graeme could say nothing in reply, but only looked at him. Then they silently shook hands and we drove off. But long after we had got over the mountain and into the winding forest road on the way to the lumber camp the voice kept vibrating in my heart, "You'll come, you'll come," and there was a hot pain in my throat.

We said little during the drive to the camp. Graeme was thinking hard, and made no answer when I spoke to him two or three times till we came to the deep shadows of the pine forest, when with a little shiver he said:

"It is all a tangle—a hopeless tangle."

"Meaning what?" I asked.

"This business of religion. What quaint varieties: Nelson's, Geordie's, Billy Breen's—if he has any; then Mrs. Mavor's—she is a saint, of course; and that fellow Craig's. What a trump he is! and without his religion he'd be pretty much like the rest of us. It is too much for me."

His mystery was not mine. The Black Rock varieties of religion were certainly startling, but there was undoubtedly the streak of reality through them all, and that discovery I felt to be a distinct gain.

(Continued next week)

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## Your Stand for the Faith

(Continued from page 11)

forts to disrupt the Christian faith, but never a more insistent or a more insidious effort than it is making today.

"There are three possible attitudes which you may take in the present conflict. In the first place, you may stand for Christ. That is best. In the second place, you may stand for anti-Christian modernism. That is next best. In the third place, you may be neutral. That

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is perhaps worst of all.

"The worst sin today is to say that you agree with the Christian faith and believe in the Bible, but then make common cause with those who deny the basic facts of Christianity. Never was it more obviously true that he that is not with Christ is against Him."

That is the quotation from Dr. Machen. I speak now for myself, and in words of my own choosing. No, I cannot hear my Lord branded as possibly the illegitimate son of a German soldier and be quiet, much less fellowship with the man who said it. No, I cannot have my Heavenly Father, the Jehovah of the Old Testament, branded as a bully and remain complacent, let alone support such unbelief. No, I cannot hear men laugh at verbal inspiration, at the truth of the Lord's personal return, and work as their colleague. No, I cannot sit idly by and say it doesn't matter.

The modernist, for all his claims to teach ethics, has repudiated good morals. The modernist in the church, despite all these denials, has set himself forth as an absolute example of the very things he decries—dishonesty, lack of integrity, untruthfulness. He himself is the master illustration that truth doesn't matter, that deception is all right, and that a man's word need not be his bond.

The modernist has repudiated good morals first by his adoption of Albrecht Ritschl's principle that "it is right and proper, in order to allay the fears of the conservatives, to express the new theological opinions in the old familiar words." The day has long since passed when a man's statement that he believes in the divinity of Christ or in the atonement can be taken at face value. Even the finest expression does not necessarily mean anything until you find out what the speaker means by his terms.

In the second place he has rejected good morals by his repudiation of the absolute standards of the Word of God which involve the facts that sin is sin, that judgment is sure, and that Hell is real.

In the third place, he has re-

## Our Beloved "Intellectuals" Again!

(Continued from page 1)

get to challenging some great doctrines of the Bible and sneering at the noblest Christian leaders and defenders of the faith, we think they should take counsel from more mature and responsible Biblical scholars, theologians, and Christian leaders, and walk softly.

### Some Comments Concerning "The Creation of Man"

It is not unkindly, but with sincere Christian appreciation that I make some honest criticisms which I feel ought to be made concerning the *Christian Life* article on "The Creation of Man" in the May issue. It is the fourth such article. The trend is the same in all of them with tendency to play down fundamentalism and the defense of the faith, to poke fun at old-time fundamentalists, and to quote with glowing terms of appreciation the weighty pronouncements of infidel scholars. Some people will doubtless be misled unless the bad emphasis of the article is corrected. So we offer, in brotherly concern and respect, these comments.

1. First, the article is credited largely to "Anthropologist James O. Buswell III." Mr. Buswell is a very earnest and nice young man, and, we believe, a genuine

repudiated good morals by his deliberate acceptance of ordination vows which he really does not believe. Why should such a man wonder at international treachery, at national immorality, at juvenile delinquency? He himself has set the pattern and his life speaks more effectively than his lips. The evil which he has committed makes him unable to stem their terrifying course.

Yes, I must protest when I see such unbelief, when I see that to which unbelief has led: the terrible decline in morals, the impotency of the visible church.

Under God, I ask you who believe the faith, that you dedicate yourself with me anew, that God may help us to hold the faith in good conscience, to be sound, to be steadfast, and earnestly to contend for the faith, once for all delivered unto the saints.

—From *Moody Monthly*. Used by permission.

Christian. But where are his degrees? What books has he written? What research as a working scientist has he performed? Who counts him as an authority? What university has granted him honorary degrees as a proven authority in either theology or anthropology? However fine a Christian young man Mr. Buswell is, he is not a recognized authority on either theology or anthropology, and for him to be set up as such in the *Christian Life* magazine is a pity.

The article was prepared "in co-operation with Science Editor Russell Mixter, Department of Zoology, Wheaton College, and the *Christian Life* editorial staff."

Dr. Mixter is also, we trust, a fine zoology teacher. Does that qualify him to wave away the essentials of theology? And what man on the editorial staff of *Christian Life* is either a recognized theologian or Bible teacher on one hand, or scientist on the other? And we believe that Wheaton College is placed in a very bad position by having three or four teachers and several recent graduates named as collaborating in the article.

2. But others were consulted, too, we are told. The editor says, "This article went to more than two dozen experts for their appraisal." But the article does not represent these "experts," and we doubt if a single reputable and widely accepted theologian, even of those consulted, would agree with it. I know, because I was one of the "experts" consulted about the article! I am deeply grateful for that honor, but the article, as revised, does not in any degree or extent represent the comments I made, my understanding of the truth, nor that of the fundamentally sound Christian leaders with whom I am acquainted. In the nature of the case, the article is a hodge-podge put together by young Mr. Buswell and the youthful *Christian Life* staff, and while it is racy writing, it is not good theology and not good science, in this editor's humble opinion.

3. Consider the following paragraph: "In the past 75 years, hundreds of prehistoric human remains have been unearthed. Some of these are complete skeletons; others are simply antiquated molars." You remember that Barnum said, "The people love to be fooled." He also said, "A fool is born every minute." Why Christian people, evangelicals, on such light evidence, would be willing to make unnecessary and hurtful concessions about the accuracy of the Bible and the authority of the Bible, in favor of the guesses of a few scientists, is beyond me.

How often must we prove the scientists wrong in their infidelity? Again and again they retreated. They retreated from Darwinian evolution, because it was proved unscientific. They retreated from the silly talk about "the missing link." They do not even agree with each other. The proved scientific evidence about Mendel's law has now whipped the scientist off entirely from their doctrine of the persistence of acquired characteristics in heredity. Unbelieving and infidel scholars simply form their theories because they do not want to believe the Bible, not because scientific fact is against the Bible. Always, as more facts come to light, unbelieving scientists lose. The Bible is true, all of it, in science as in everything else.

7. The *Christian Life* article on "The Creation of Man" says, "This would indicate that the age of man could be in terms of 200,000 or 300,000 years, as anthropologists today conservatively estimate." But why mess with "estimates" of unbelieving scientists? And why read out entirely the genealogies in Genesis? It is true that Genesis does not pretend to give exactly the length of time from Adam to the flood and from the flood to Abraham, but it certainly does give concrete historic facts and figures which do affect the length of time most seriously. To ignore them would be foolish. To try to explain them away would be unbelief. And the guesses of the scientists are still no better than guesses. And the scientists' guess, when it goes against the Bible, is no more likely to be true than a grammar school kid's guess, because the integrity of the Bible is a stronger factor in probability than the Ph.D. degree of the guesser.

No intelligent Bible scholar today accounts Ussher's chronology as infallibly correct. But every reverent scholar who believes in the verbal inspiration of the Bible knows that many of the factors added in by Ussher must still be counted. Adam may have been created more than 6,000 years ago. There is room for some gaps and some extensions in the genealogies of the Bible. But to talk of 200,000 years and 300,000 years is simple tomfoolery and unbelief mingled together. And the *Christian Life* magazine is in poor business spreading such bosh under the term of evangelical truth. It is not the truth and it is not evangelical. It is not even the responsible report of any one scholar by man.

## BABY BILLBOARDS



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## The Crimson Word

(Continued from page 10)

sacrifice and loving obedience," but say to me, "Behold the Lamb of God which taketh away the sin of the world." Bring down your Gospel to the pit of my helplessness. Tell angels of examples, but to the sinner preach a Saviour. And that Saviour must have in his hands the print of the nails and in his side the wound of the spear. I must see them and feel them by faith. The redness of his apparel must proclaim his quality. He must come to me in the snow of his holiness, but in the crimson of his sacrifice. The shame of my sin can bear the sight of his blood. This would be ecstasy but for the humiliation and the sorrow of my soul. My contrition takes it out of the rank of romance and sets it at the head of facts. As the cross is the one way to Heaven, so conscious sin is the one way to the cross. To the intellect it is foolishness, but to pride it is a stumblingblock, but to broken-heartedness and self-helplessness it is the very power and love and glory of God.

—Joseph Parker

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